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"THE CHILD IN THE MIDST."

CHAPTER 6.

The Child at Work for Christ.

BY MRS. JOHN P. WHITE, ALBIA, IOWA.

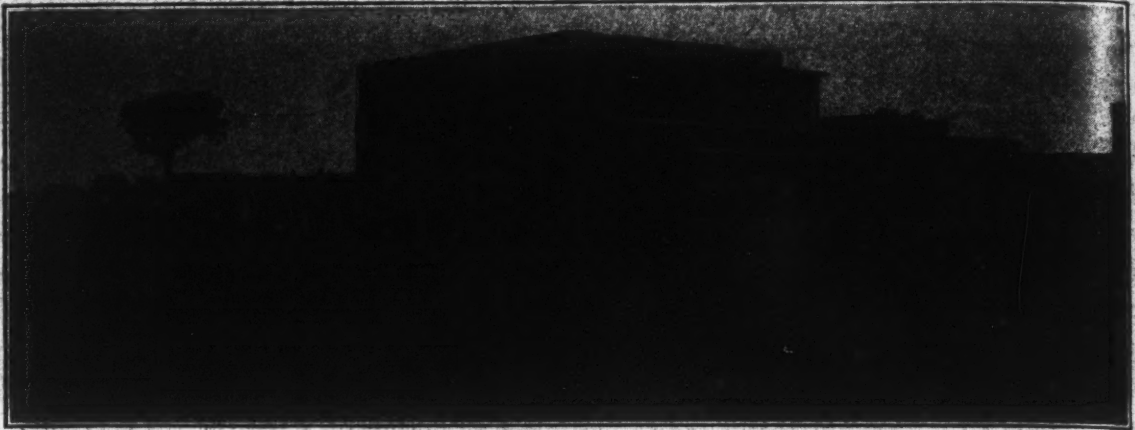
"CHILDHOOD IS the hope of the world." The greatest assets of the missionary enterprise today are the children who have been won for Christ. The familiar words of John Wanamaker are true in the mission field as in the Sabbath School at home: "He who saves an adult saves a unit; he who saves a child saves a multiplication table." We all know the large place the child holds in the affections of the parents and the mighty influence he wields. All over the world wherever children are won to Christ they win others. In their own families they witness for Christ, sometimes suffering persecution, and often through their witness-bearing they lead the whole family to accept Christ.

A very interesting story comes from China. A young school boy who was living with his aunt, some distance away from his father's home, became an earnest Christian. His father, on hearing of this, became very much annoyed. He decided to use gentle means to dissuade his son from following the foreign religion. He took him out of school and brought him home, thinking the change

of atmosphere would dispel all his strange notions. Instead of growing weaker in his faith the boy grew stronger and did not hide his convictions from his family. Finding that more powerful measures would be needed the father began a series of persecutions that were well nigh unendurable. Through all of these the boy was so firm and so sweet that the father marvelled. The boy was by nature high-tempered but now when he was reviled, he reviled not again. Finally the father, who really loved the boy said, "I wish you would tell me what has made the change in your nature." And the boy said, "Jesus did it all." From that time forth the father was a changed man. He not only gave his heart to Christ but also gave his life to Christian service.

YOUNG EVANGELISTS.

In our mission fields there are many examples of young boys and girls giving their time to the extension of Christ's Kingdom. From the Training College at Assiut, Egypt, the students, many of them rather young boys are organized



GIRLS' BOARDING SCHOOL, KHARTUM NORTH.

Here Christianizing influences are at work for the dark Sudan. This work is under the care of our Women's Board.

for team work in the villages. Every Sabbath morning groups of boys go out to eighteen villages to hold Christian services. It is wearisome, hot work and might be left to older people to do. In the Annual Report of Foreign Missions are these words: "Nothing in all our work gives more real pleasure than seeing these students start off on Sabbath mornings to the towns and villages to bear the message of the gospel."

Six girls from the Girl's College in Cairo started little Sabbath schools for children in their own neighborhoods. In at least two of these schools adults have become interested in the Bible teaching. This spirit of service is remarkable, especially, when one considers that these girls are young, perhaps not more than fifteen years of age.

A very wonderful story comes from India. An Indian guru sits by the roadside. He is known as "Vithoba's Pilgrim," for in his search for peace he has wandered from shrine to shrine. Sitting on a tiger skin, without clothing, save a loincloth and a string of beads he is reading aloud his Mantras or religious Hindu books. In an hour or so the sun will be at its fiercest. Then the guru's hair, the growth of years, nearly

two yards long, bound about his head will be his only protection. There he sits and receives the pious homage of passers-by, for he is the personification of the highest Hindu ideals.

"Let loose from school, a tiny girl bounds up to the guru. She hears him read of over three hundred million gods, and at once says, 'That is not true; there is but one God.' An uneven dialogue ensues and is punctuated by the Marathi lass giving him her booklet which tells of another guru, Jesus.

"It is a long and thrilling story—the after life of the guru. The Nazarene conquered. Satoba Ranoji Ranbhise became not only a Christian convert, but a most effective Christian pastor. In a single decade of work he gathered out of Hinduism a church of three hundred adult converts and three hundred and fifty baptized children. Referring to his guru life before the small girl arrested him, he said, 'It was like attempting to grasp at a fistful of water, nothing remained in the grasp after all the effort.' In Jesus he found a Saviour who made Satoba in turn a Christian guru of his own generation. A little child shall lead them."

CHILDREN WHO HAVE BECOME WORKERS.

Work for children is always full of unbounded possibilities. One never knows how marvelously some child under his instruction will develop. It is in mission lands as in the home land, the great rank and file develop into very ordinary folks, but occasionally there is a leader, who compels admiration. Missionary history is rich with the incidents of such lives.

Among women there stand out such names as Dr. Li Bi Cu, Dr. Mary Stone and Dr. Ida Kahn of China. These were girls trained in mission schools. They have become women of great power among China's millions. In India there was the talented Lilavati Singh, who was one of the finest women India has ever produced.

Who ever dreamed when little Sun Yat Sen was a school boy in a mission school that he would one day be the in-

strument of overturning the old Empire of China?

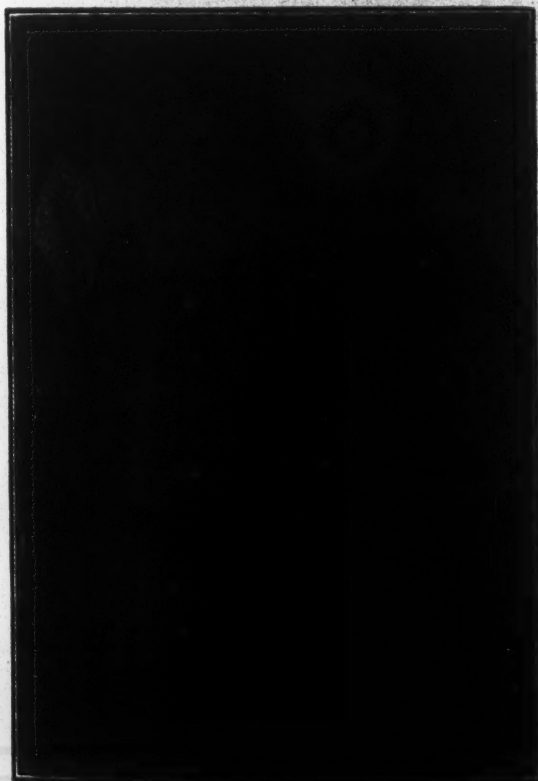
Who could have foreseen the wonderful career of the rescued slave boy Ajayi? When about fifteen he was led away captive from his home on the West Coast of Africa. He passed from one owner to another. The price paid for him was often given in rum or tobacco. Finally he fell into the hands of Portuguese traders. He was rescued by an English Man-of-war, and was taken by English missionaries and put in school.



GIRLS AT PRESSLEY MEMORIAL INSTITUTE, ASSIUT, EGYPT.
Making ready to do their washing.

He became teacher then preacher and finally was ordained the first bishop of the Church of England in West Africa. His life was filled with splendid devoted service. He lived until he was about eighty-nine years of age. Sixty-two years of his life were spent in preaching the gospel of Christ to his own people. Over his grave in Lagos, Sierra Leone, a beautiful, white monument stands, "Sacred to the memory of the Right Rev. Samuel Ajayi Crowther, D. D."

Rev. Shenodeh Hanna, the honored pastor of our church at Senoris, Egypt, was but a young boy when Dr. Hogg opened the school which is now Assiut College. Shenodeh was one of the first pupils. Persecution soon began and this lad who had been the pet of the Coptic school and of the whole town, became the



DR. MARY STONE (Left).
DR. IDA KAHN (Right).



IN GIRLS' SCHOOL, RAWALPINDI.

laughing stock of the place. As he would pass through the streets he was greeted by the jeering remarks of his persecutors. "Make way for the young bishop." "Here comes the grave confessor." His relatives made so much trouble that he was taken out of school for a time. He went to Dr. Hogg with his trials. They talked and prayed together and Dr. Hogg said of him, "I never heard a boy of fourteen years of age make such a prayer." On being permitted to go back to the mission school Shenoodah continued his preparation for the gospel ministry. He soon gave promise of great usefulness. "Oh it is worth living for," wrote Dr. Hogg in 1871. "It is worth living for to train up a dozen young preachers such as this. Shenoodah's lecture would have done honor to any young man in Queen Street Hall (The Divinity Hall, in which Dr. Hogg received his training) or anywhere else. I felt when he had done that I must take up Simeon's words, 'Now Lord, lettest Thou Thy servant depart in peace.'"

Rev. Shenoodah has been pastor for many years of a large self-supporting

congregation. Aside from his pastoral work he has rendered large service in helping to arrange the psalter in Arabic, and in translating books from English into the Arabic language.

Pastor Shenoodah, won to Christ when a boy and trained for Christ, is being permitted to give a long life of faith and devotion to the evangelization of Egypt.

To know what these few people whom we have mentioned, have done and are doing for the spiritual uplift of their countries is to make one long to touch every child over the world and bring him to a knowledge of Christ. The native preachers and teachers in the mission fields are generally the boys and girls who have been trained in Christian schools. Upon the hundreds of thousands of children who are now under Christian instruction in China, in Japan, in India, in Persia, in Turkey, in Africa, depends the extension of Christ's kingdom in those lands.



Children who are in training for Christian service in Rawalpindi.

CHRISTIAN STEWARDSHIP.

The native church in mission lands must learn to carry on and support its own work. There is no time in the life when it is easier to inculcate the principles of Christian giving than in childhood. Therefore, in mission schools and in mission Sabbath schools this subject is brought to the attention of children. It is interesting to note their response. It is pathetic to hear of school girls in India saving a part of a not too bountiful meal in order to have a bit of money to give to famine sufferers or to help carry on some Christian work. One of the most beautiful stories of giving is told in *One Hundred Girls of India*. The Little Miss Sahabi had received a letter from a sister in America, who was connected with an orphans' home. These school girls in India had become interested in the orphans of America and they were anxious to hear the letter read. It was a letter with a sad message. There had been hard times in America. The gifts to the orphanage had decreased. The children who had been having bread and milk for supper were now given just bread. When this was read one of the girls exclaimed, "Nothing but bread, dry bread for their suppers! Poor little things, we thought we were poor, but we always have something in which to dip our bread." The little girls went out of the room, but after a short time returned again. They had consulted together and had decided to put together their little coins and give them to the Little Miss Sahabi. "It is not much," they said, "but it is all we have; please send it off quickly to help feed those poor little orphans." When the money was counted it was found that the pile of small coins contained two dollars—all of the spending money of those one hundred girls.

Money is collected in mission schools for the support of evangelists, Bible readers and colporters. In many schools of our mission the thank-offering is an established feature. It is remarkable too, what large sums are collected. In the Cairo College for girls the annual thank-offering is always an interesting event. Miss Atchison wrote of the last ingathering: "We had our annual thank-offering meeting on Friday afternoon and gathered \$200.00, including what was sent in by former pupils. Some have not yet replied, so I am quite sure there will be still more. It has steadily increased from year to year. Last year it reached \$165.00 and I feared it could not go beyond that. The daughter of a prominent Egyptian gave a pound (\$4.87½). She asked her father for a dollar, and he gave her the gold piece instead."

LITTLE TEACHERS.

Children become teachers of other children. If it is true here it is true everywhere. In mission lands where children are hearing the old, old story which is so new to them, they are anxious to pass it on to others. They are often very keen to tell somebody else the knowledge they possess. It is therefore important that the instruction be so clear and plain that when the story is repeated it will be correct.

The interpretation placed on some Bible stories by some children of India is brought out in a very interesting way in "Overweights of Joy," by Amy Wilson Carmichael. Two little girls in the school are talking: "Do you know about the devil's beginning?" This was Leela to the Firefly, whose eager "Tell me Leela" started Leela at a trot. The background of the story for the little girl was evidently a Tamil reception such as occurs on New Year's day. The

chief entertainment is singing. Chairs are placed for the honored guests and all around sit or stand crowds of people who join in the singing and other entertainment.

"In the beginning," began Leela in unctious tones, "the bad devil was good. He was an angel. He lived in heaven. One day all the angels came to sing to God. Then the devil was angry. He got angrier and angrier. He was very rude to God." Here Leela seemed to freeze all over and her voice sounded quite deep and awful. Irreverence was far from her intention. "That bad, bad devil said: 'I won't stand before God's chair any more. I want to sit in God's chair and make God sing to me.' There was a perfectly horrified pause as the enormity of the transgression became evident. "So God took him and tumbled him down out of heaven and he was turned into a devil." There was a solemn pause, then Leela continued, "And we each have a little devil; he says, 'tell lies, steal, be cross.' And we each have a little angel; he says, 'Don't tell lies, don't steal, don't be cross.' That devil is a nasty little devil. Then they ran to the teacher to see if the story had been told correctly. After the teacher verified the fact of the existence of Satan one little girl burst forth vehemently and with startling energy, "I want to see that bad devil a corpse."

Then again in this same school one child was trying to explain the institution of the Sabbath in this fashion: "And it was Friday and God finished making everything and He was tired. So He made Saturday into a resting day; and it was Sabbath. But a long time afterwards it was changed. For Jesus was very tired. He had been hurt so dreadfully, that was why He was

tired and it was Friday. And He rested in a cave on Saturday which was Sabbath. And then on the next day He got up. And He changed that day into Sabbath. And I think it was because He wanted another day for resting because He was so very, very tired. So that is our Sabbath now. And the tears came to the eyes of the little listener as she thought about the tiredness of Jesus."

TRAINING AMERICA'S CHILDREN TO HELP THE WORLD CHILDREN.

The World children beckon us to come to their help. In these months' of study we have seen their need. They need our ideals of home, of mother, of physical development, of sanitation, of care, and of culture. They need our schools and churches and libraries. They need our Christ. What is to be our response to that call. If the children of the wide world are to hear of Christ and to share the blessings of His grace, the children of this land must have a part in sending the message. Therefore, our children should be trained to have a definite part in the work.

The Junior Society, wherever organized is meeting in large measure, this need. But not every congregation has such an organization and in such congregations greater efforts should be made to have missionary instruction in the Sabbath school. The minds of children and youth are open. The knowledge of the needs of others will awaken interest and sympathy and lead to decisions very early in life. Some of the workers who are today out on the field heard the call to service when they were young children. The missionaries of tomorrow are among us; they are in our Sabbath schools, in our Junior societies, and in



STUDENTS OF THE LANGUAGE SCHOOL AT LUCKNOW, INDIA.

Six of our own American missionaries are among the number.

our homes. Many are just now in the critical hours when ideals are being shaped. We know not just when there will come into their hearts the strong impulses to do great and good things. As Christian teachers we should be alert to nourish within them an enthusiasm for humanity and for the things that are most worth while—to turn their eyes toward the men who have been the "Master Builders" of civilization.

To this end missionary literature should be put into the hands of our youth. There is now a wealth of fascinating missionary material to be had, sketches of Native Christians, stirring biographies and thrilling adventures, prepared especially for boys and girls.

Mrs. Lamoreaux has said, "The teachers of the Intermediate age can almost determine when the world shall be given to Christ." Surely we cannot overestimate the importance of teaching our boys and girls about God's great plan for the world. We need to train up all

the children of the church to have a part, even in their childhood, in the support of the missionary cause. If the children of today could be so instructed that they would come to consider the missionary enterprise the biggest business on earth, the missionary problems of tomorrow would be easily solved. There would grow up a great army of people who would give of their gold and their silver for the Lord's work, there would be a great multitude of intercessors, and there would be thousands of lives laid on the altar for service.

We have come to the close of our study of the Child Life of the world. We cannot close our books and lay them aside and feel that because we have given some time to this study we have discharged our duty to the millions of children in non-Christian lands. Our increased knowledge of the needs of these little ones brings to us increased responsibilities.

Multitudes of helpless children all
around the world are—

“Waiting

For the happy beam of day
That shall chase their gloom away,
For the news so glad and blest,
That shall set their hearts at rest;
For the peace we know and prize,

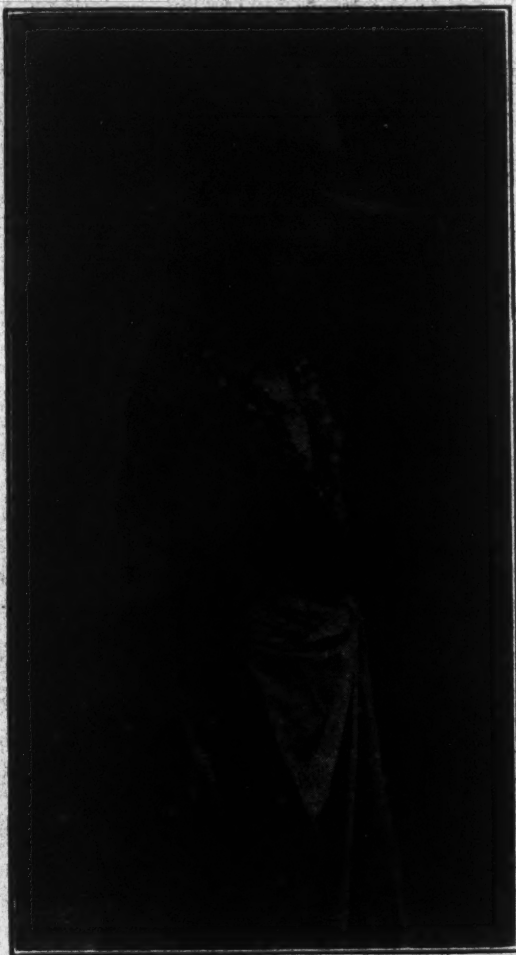
For the hope beyond the skies—

Waiting! Waiting!

Yet not voiceless and alone,
For their cry to heaven hath flown,
And the Master waiteth too,
Waiteth, ransomed soul, for you,
Till the life devotion sweet
Be outpoured at His feet—
Waiting! Waiting!”

Junior Study--Our World Family--Priests and Temples.

BY MRS. J. P. WHITE.



WAITING! WAITING!

In our last study about the “World Family” we shall talk about the religions which the children, in various lands are taught.

MOHAMMEDANISM.

Mohammedanism is the religion of the people of Egypt, North Africa, Syria, Turkey, Arabia, Afghanistan, and of a

part of the people of India, Russian and China.

The founder of this faith was Mohammed, who was born in Arabia in 570 A. D. Mohammed began to dream that he was called of God to found a new religion. He soon gathered around him, friends who were willing to be his followers. He grew bold in his belief and he and his followers started out as a great army, compelling men and women to accept the new teachings.

The Mohammedans believe in God, but they have not the true idea of God. There is nothing in their teaching about the love of God, and we know that there is no more beautiful truth in the Bible than this that “God is love” and that “God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.” The Mohammedans deny that Jesus is the Son of God. They say He was a prophet, but that Mahammed was a greater prophet.

The Mohammedans do not accept our Bible. Their holy book is the Koran, which is about the size of the New Testament. Many of their people commit it to memory and their religious teachers are often able to write it from memory, putting in every punctuation mark. How many chapters in the Bible can you repeat?

A blind man goes up into the minaret of the mosque five times a day and calls the people to prayer. Before anyone prays he must wash. This takes a great deal of time. It is not surprising then that only a few of the people are faithful in this duty. If a man is careful to observe all the hours of prayer he will pray in any public place where he may happen to be. The prayers must always be said in the Arabic language, which is a language not understood by many Mohammedan people.

All loyal Mohammedans keep fasts. There is one in particular that lasts a month. During that time no food is eaten in daytime. After sunset they eat their evening meal and before sunrise their morning meal. The most religious act which Moslems can perform is to make a pilgrimage to Mecca. Many thousands make this pilgrimage every year.

HINDUISM.

Hinduism is the special religion of India. The Hindus do not believe in one God, but in many millions of gods. Idols are set up everywhere. Different animals are held in reverence; even monkeys are sacred. One temple is called the "Monkey Temple." In the court and in the trees about the outer walls hundreds of these animals live undisturbed. The Hindu religion has a strange system called *caste*. There are many different castes or classes. The people of lower caste must always give way to the people of higher castes. If one is born in one caste he cannot rise to another. There would not be much incentive to try to improve one's self if one could never rise by so doing. The Hindu religion has no comfort in it for the future life. The people believe that when one dies he is reborn. He may be reborn as another person or as an animal.

For this reason they will not kill snakes nor other dangerous animals for fear the soul of a dead friend may be in it. There is no hope in this belief. They sing:—

How many births are past, I cannot say,
How many more to come no man can say,
But this I know and know full well,
That pain and grief embitter all the way."



CHILDREN IN INDIA.

Children are the same the world around
—if they only might be free from the
bondage of false religions.

BUDDHISM.

Buddhism is another religion which had its beginning in India but which has spread to other countries. Buddha, the founder of the religion did not call himself a god and forbade the people worshipping him, but they have not obeyed him. Many temples have been erected in his honor and his images are worshipped by multitudes of ignorant people. "In one temple in Kyoto there are one thousand images five feet high and each of these is loaded with many smaller figures, making in all 33,333."

The way the Buddhists pray is very

peculiar. Praying machines or prayer wheels are used. So many turns of the wheel, so many prayers. In some places this method is used. When the people go into the temple, they secure written prayers. Then they take the paper and chew it to a pulp; make "paper wads" of it and throw it at the screen before the idol. If the paper sticks, they believe the prayer is heard, if it does not stick they think it has not been heard.

Do we not long to send them the knowledge of our God and our way of speaking to Him in prayer? How beautiful it is that we can call God "Our Father."

CONFUCIANISM.

The founder of this religion was Confucius, who was born 551 B. C. He gave many useful rules about conduct, honesty, politeness and other things, but he taught nothing about God nor a future life. When he was asked about God he said, "I do not know man, how can I know God." When asked about death he answered, "I do not know life, how can I know death?" An important part about this religion is the worship of ancestors. After the death of a parent a wooden tablet is set up on which

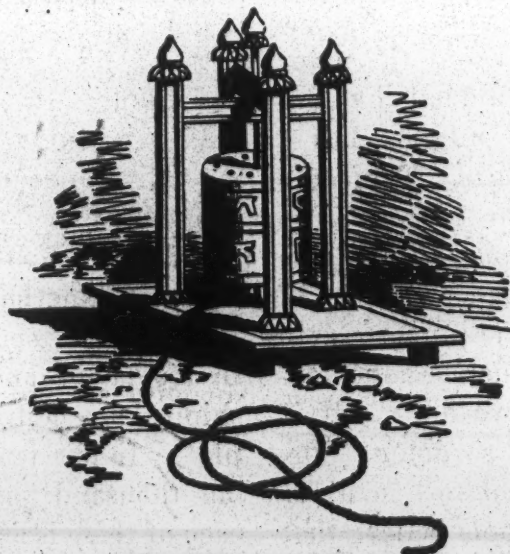
is written the name of the departed. It is supposed that the spirit of the dead has gone into the wood. Every day offerings of food and drink are placed before the tablet.

FETICHISM.

Down in Central Africa the people worship fetiches. They believe in witches and evil spirits. They believe that even the trees and little birds have evil spirits in them. To keep the spirits from harming them they wear charms of various kinds.

We have been studying about the children all around the world. We have found that where Christ is not known children do not have opportunities and blessings that they do in Christian lands. The reason we have so many privileges is not because we are white, nor because we speak English, nor because we are so clever, but because the teachings of Christ have affected every part of our lives in this country.

Since Christ has done so much for us shall we not do all we can by our gifts and prayers and sometimes by our personal service, to send the message of His love to all the children of Our World Family?



A PRAYING MACHINE.

"NAAMA."

BY RENA HOGG, ASSIUT, EGYPT.

NAAMA MEANS grace, but no outward grace or beauty distinguished this poor Naama to justify her name. She had a dark, withered face, dim eyes, shoulders slightly bowed, and she wore the dark gown and thin head-covering common to all the peasant women of Upper Egypt. Nothing beautiful, nothing striking—old, stupid, and not over clean. Yet somehow as we stood on the deck of our Nile boat, and watched her start on her solitary way to the little mud-village, amid desert sands, in which all her life had been spent, there came into my mind the text, "Of such is the Kingdom of Heaven," and it was with warm hearts, and a strange feeling almost akin to tears, that Mrs. Reed and I turned away.

There had been a special service for women in the village church the day before, and Naama was one of the audience. I spent the time as the people gathered, teaching them to repeat from memory the text I meant to speak of, "Hitherto ye have asked nothing in My name. Ask and ye shall receive, that your joy may be full." In Arabic it contains fewer words than in English, and happens to be singularly free of expressions not used in common talk. This made it specially suitable to a village audience.

NOTE:—This touching story was written by Miss Hogg for "Blessed be Egypt" about five years ago. We offer it to our readers feeling sure that you will enjoy reading the story of "Naama" whose heart the Lord opened. We find the most precious jewels for our Saviour in the most unexpected places. There is no work in Egypt that requires more to be done at the present time than the searching out of hidden souls like wandering sheep and lambs, and bringing them home to the loving Lord.—Minnehaha Finney, Editor for Egypt.

After numberless repetitions in concert, one and another had succeeded unaided in saying the text alone, and if Naama stumbled in her effort, yet no doubt this preliminary exercise was a help in preparing her to follow with more success than usual, the homely explanation and application that was given later, when the speaker, mounted on a chair behind a high reading desk, was conducting a more formal service.

What a strange, dim labyrinth is the human brain! You know the queer feeling of almost remembering! The lost fact glimmers before your mind, but vague and shapeless like a receding figure in a thick fog. You are excited and tantalized, and the fact, however insignificant, acquires suddenly an intense importance. Yet you are bound and helpless, for neither power of will nor keenness of desire seems to bear any relation to the mysterious process by which almost remembering may at any time give place to perfect recollection. I imagine that Naama's experience throughout and after the service was something akin to this.

The text was simple, the language was simple, the illustrations were simple. Seldom in her life before had she listened to teaching all of which stooped to the low level of a village woman's life. This gave the lesson, for her, a singular attractiveness. But her brain had no power of retention, and she could not wholly grasp the thing she heard. Each new impression obliterated its predecessor on the canvas of her memory, and she was left dimly groping after a fading vision.

The sermon, if such may be called, came to an end at last. The simple peo-

ple rose and repeated in concert the wonderful prayer that binds east and west and north and south in a tender bond of kinship. That over, everyone crowded around to salute the missionaries, and amongst them was Naama. "What was the text?" she asked. "I have forgotten the first bit." I said it over, rather hurriedly, I fear, not realizing the state of mind with which I had to deal. But the withered old face lit up with a contented smile. "It was sweet, sweet, but I just could not remember it," and she disappeared in the crowd.

Others closed around us, and claimed our attentions. "Would we come and visit them?" "Did we need to return to the boat at once?" It was decided that we should call at two houses and sit with our friends for a little while in each.

To walk in an Egyptian village means to be one of a crowd. It was a straggling cavalcade that wended its way from the church to the house, and so it came to pass that I was already seated in a little upper room with the first arrivals before Mrs. Reed had reached the outer door below. There Naama overtook her. "Where is the lady that spoke?" she asked. "I want to learn the subject. I have forgotten it." Mrs. Reed brought her up, and seating herself on the ground at my feet, she begged to be taught. I went over the text time and again, she repeating it word by word and phrase by phrase. At last she seemed satisfied, and the contented smile returned. "It is a very sweet subject," she said again, "and I want to know it, but I forget the first bit, and then I cannot get hold of it again;" and with that she dropped into the background, and for the present we saw her no more.

It took some time to complete that

visit. Our hospital friends brought a pan of hot milk and gave us each a drink from the one tin-cup they possessed, and the time needed to get this simple beverage and heat it they lengthened as much as they could in order to retain us the longer. But at last we said our adieux and started for the second house at which we had promised to call.

Half an hour had perhaps been consumed in this way, but that was a period sufficiently long to rob poor Naama of her hardly-won treasure. After all our work the text had fled. She found us in the second house and once more begged for help. The request was gladly acceded to, and her lesson again continued till she felt satisfied. There was something intensely pathetic about this eager, hungry spirit, so patient, so persisent, so incapable, a groper in the dark, with a soul that loved the sun. It touched us both and we talked of her as we walked home, and later, as we recounted our forenoon's experiences around the table.

But evening brought new experiences to us, and the next day new duties, and I confess that poor, dear Naama and her pitiful, undeveloped mind were far from my thoughts in the morning when she next crossed our path. I was gazing out of the little saloon window across the brown water, my Bible open in my lap. I had just found a subject for another talk, and was rolling it over in my mind, trying to fit the thoughts it brought to the circumstances of the lives around that were so different from mine. But the beautiful picture outside had gradually stolen in through these mediations, the sunshine dancing on the brown waves, the graceful, white-winged boats, and the distant palm-lined shore. At last my attention was rivetted by some

buffaloes in mid-stream, two boys riding gaily on their broad backs as they swam, and keeping their clothes safe and dry on their heads, even when suddenly unseated they fell with a splash into the water, to begin a valiant attempt at regaining their lost seats on their troublesome, slippery steeds.

From this interesting river scene I was awakened by one of the children, announcing that there was "a lady" on deck wanting us. We went up and greeted—Naama!

It was the same request. The "subject" had gone. She had asked the Coptic priest if we would be back today, and he had said we were going to another village, so she came herself to secure a lesson, before we would leave. She tried to make us understand her condition. "My heart is loving," she explained, "God knows that. I love everybody, Mohammedans and all, and I want to do what is right. But my mind is just like the mind of people that have had great sorrow. A person at a funeral cannot take in what people tell them, and cannot remember things; and that is just what I am like all the time. The subject was very sweet, and I want to know it, but it always goes from me. Now, I want you to tell it to me again, all by myself." Who could resist such an appeal? We sat down side by side, and she counted the words off on her fingers as she repeated them after me. Some of the words ran together. She would put two words on one bony knuckle, two on another, and three on the third, then remark to herself, musingly, "Now that is three words," and repeat the clause triumphantly. "Hitherto" troubled her very much. She thought that was the stumbling-block, and that if she could remember it she could remember all. When I

replaced it by a simpler word, she was delighted, and I thought that now we had found the secret of success; for "hitherto" disposed of, there was absolutely nothing in the text that in any way stumbled her understanding.

She had repeated it several times with ease, when a tray of coffee caused a temporary diversion, and Mrs. Reed talked to her as she drank, "Do you know who has been teaching you?" she asked, thinking she might, like some others in the village, remember something of my father's visits, and so feel an interest in my parentage. "Of course," she answered; "She is the daughter of Christ." It was an expected answer, and perhaps our faces revealed the fact, for she went on, half defending her answer, "Is she not? She is the daughter of Christ, and you are the daughter of Christ, and we're all one, aren't we?" Mrs. Reed explained her question, but Naama seemed to feel no curiosity with regard to either of us. We were to her the bearers of a message, and the moment the little coffee cup was empty, she was ready to return to her task. But the trifling interruption had proved fatal. The words were like beads spilled on the floor. She looked blankly at her knuckles—"Till now, joy, receive," was all she could think of. The beautiful chain was broken. The words no longer fitted into each other. Their charm was gone.

"Could you not get the priest to help you after we go?" I suggested. "Oh no," she exclaimed, "he is a very good man, but he has no long-sufferingness. He gives to the poor, is very generous (and she entered into a long list of his virtues), but a very little thing will make him very angry, and when he gets vexed he is not 'dear.' He could not be patient with a person like me." I sug-

gested some others we had met, but she felt that they too could not be expected to "bear long" with her. The plan at last fixed upon was her own idea: "Won't you just write it down on a paper for me?" she suggested; "I can keep it, and then, whenever I see any of the school boys, I'll show them my paper and get them to say it over to me." That request was easily acceded to, and she was very happy. "It will be a good text to pray with," she remarked with satisfaction, as she took the precious paper in her hand. "I don't know any prayer except 'Our Father which art,' and I can't learn. She agreed that we should pray together before separating, and as the three of us stood on the deck, we offered for her the very simplest petitions that a soul could offer. She repeated each request herself, changing it always from the third person to the first, to make it her own, till we came to the sealing words, "For Jesus' sake. Amen."

"But I don't know how to pray," she still persisted. "They say there is a prayer for the morning, and a prayer for noon, and a prayer for night, but I can't learn them." "You don't need to learn them, Naama;" I urged. "Pray just the way we have prayed now. That is the morning prayer. Is it a thing one needs to learn? Is it not just to say, 'I thank Thee for keeping me safe

through the night; be near me through the day; bless me; keep me from evil'"—but I had hardly reached the second petition when Naama seemed to wake up. She took the words from my lips, and began to pour out petition after petition of her own. "Why, Naama," I exclaimed, "why did you say you could not pray? You are now praying. That is prayer." Dear, old soul! Her wrinkled face positively beamed with pleasure. She had kissed our hands at least a dozen times during the whole interview, but had attempted no more familiar token of affection. Now, however, her feelings seemed to demand some freer outlet, and placing a hand on each shoulder, she indulged in the peasant woman's embrace. Then, pouring out blessings upon us, with her precious paper clasped safely in her brown, bony hand, she bade us good-bye.

Poor seeker after light! I wish I could be there when it bursts on her at last in its fulness from the face of the Saviour Whom not having seen she loves, when the cramped, benumbed mind awakes to an active life, when, free at last from earthly fetters, it expands, grows, and attains a heavenly power, till she is able to comprehend, with all saints, what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge, being filled with the fulness of God.

"I ask not wealth, but power to take
And use the things I have aright.
Not years, but wisdom that shall make
My life a profit and delight."

"IN RED MAN'S LAND."

HOME MISSION STUDY IN SIX CHAPTERS.

CHAPTER 6.

Missions to the Red Man.

BY MRS. S. S. WILSON.

"There is in Indian ethics no conception of unselfishness, and the idea of kindness to one's enemies is so completely absent that there is no word for 'forgive' in any Indian language."—Reported saying of Rev. Henry Roe Cloud.

"On the first seal of the Massachusetts Colony was the figure of an Indian, and the legend 'Come over and help us.'"

—Dr. Thomas C. Moffett.

FOR A number of months we have been having under inspection the North American Indian, in his history and his characteristics. And now we have come to the last phase of our study, that dealing with the topic most of all important for the eternal good of the Red Man. As our minds revert to previous subjects of study, let us strive to make plain to ourselves this thought, that the aim should be not only our own increased general information, but an appreciation of our responsibility to help God in the making of a Christian Indian out of a pagan. We all have avenues through which the soul of the Red Man may be reached, even though we may physically be miles remote from him. By whatever means access to him and control over him have been attained, the fact is patent that, as far as man is concerned, a happy future for him lies largely under the control of Christian people in this country. And to insure further a good influence on the part of the Caucasian, it would almost seem necessary to convert, not the Indian in this case, but many among the white race.

We may safely leave to our readers a decision of the question as to whether

the rights and needs of the Red Man have been adequately regarded by Christian people. A great deal has been done for the Aborigines, and in some aspects the century has been one of honor as well as of dishonor. When we remember certain avaricious efforts to acquire unlawfully the Indian's title to land and water, we feel shame; but there is another emotion stirred when we think of the vast expenditures of the Government for the good of the native, and recall also the heroism and self-denial of Christian missionaries to the Red Man. Sure it is, however, that there is need of a strong public sentiment which will furnish and foster fair methods of dealing with the dependant race, need also of swift and just prosecution of definite offences against this people. The disposition on the part of white men to encourage Indians in their native dances by making a mercenary spectacle of these is a wrong done the Aborigines as is also the employment of them in Wild West shows. There are, moreover, occasional flagrant injuries done against individuals, sometimes unintentionally, it is true. The sorrowful story of Spope, immured, through misapprehension, no doubt, for many years, gives an instance of this sort of injustice. Another case that may be cited is unquestionably quite unusual. In the Indian's Friend for May, 1914, is given an account of Ishi, the single survivor of his tribe, an Indian who is reported to have "given himself up" to some scientific men in California, and who is

now confined in an institution in San Francisco, presumably as a subject for anthropological investigation.

"His language is not understood by any one and he is not able to converse in the Indian sign language. When my friend saw him he was sitting in one of the rooms of the institution, waiting—for what? 'He came to me and began to talk and sign and gesticulate,' she says, 'but used no Indian signs and I could not understand him. I asked the guard if they were teaching him anything and he replied "No." Then I asked if anything was being done to teach him that he had a soul, and the reply was the same. *** He must think; yet no effort is made to teach him to speak. There he is with his own thoughts, fed and clothed and stared at.' Is it right that this Indian man, the last of his tribe, so far as we know, should be kept on exhibition like a gorilla in a zoo? He is described as having a fine face, a well-shaped head and a robust body. Should he be 'kept for observation' and practically nothing be done to teach him some useful occupation or to give him Christian instruction?"

A number of organizations are engaged in ventilating the rights and wrongs of the Aboriginal people and in the inception and sustaining of efforts for their behalf. The Indian is entitled to the general rights of man; but his deepest and highest claim is that the Gospel be given to him. Now, when he is awakening to the responsibilities of civilization, is the hour to lead him to a view of salvation, so that the traces of the old nature-worship may be effaced from his mind and that the numbing influence of agnosticism and materialism may not lay hold upon this race, most capable of development. Let Jesus Christ be the Lord of the Indians with

all their great physical, mental and spiritual forces. Soon, in the natural process of events, the Red Men will be scattered hither and thither to all parts of the country: Now, they are still comparatively consolidated, and can be reached on the reservations, the allotments and the schools. Whatever opinion may be held as to Government effort for the secular uplifting of this dependent race, it cannot be asserted that Christians have done all they could to raise it spiritually when we remember that according to statistics, 61 per cent. of the American Indians are still outside the pale of the church, and that of the 39 per cent. who have professed Christianity, a large proportion is under Roman Catholic guidance. There is no opportunity for retrieval, but for improvement there is.

The scope of this article does not require that we deal with the many missions established in remote times and still carried on for this people by Romanists. In passing, we may say that these attempts have been numerous and systematic. Would that the Gospel which they offered had not been a garbled one, and that the methods of propagating it had been less questionable! Many of the early explorers were Spanish or French and they brought with them or in their train, priests and friars. These rendered service in the way of recording narratives of the exploring expeditions, in recounting the condition of the natives and the country, in comparing and translating the various aboriginal languages. Instances of heroism and self-devotion on the part of these Romish missionaries are asserted. Those of the past have gone to the tribunal of One Who will judge righteously, and in His hands we must leave them, believing that if, despite error and



Arthur Harris, a Mohave Apache Indian, from San Carlos, Arizona, who is a third-year student in the Hampton Institute Trade School, Hampton, Va. Young Harris is a refined, educated, young man. Dressed in Indian costume he has spoken for Hampton College during its financial campaign.



INDIAN STUDENTS WHO ARE WORKING FOR THEIR EDUCATION AT HAMPTON INSTITUTE, VA., WITHOUT ANY AID FROM THE U. S. GOVERNMENT.

Hampton has been educating Indians since 1878 when Captain R. H. Pratt (now General Pratt) brought a few Indians from St. Augustine, Florida, where they had been held as prisoners of war.

Photo loaned by Southern Workman, Hampton Institute, Hampton, Va.

wrong-doing and false teaching, there existed in either missionary or convert one spark of true faith in the Lord Christ, He will acknowledge this. There is only one ground of salvation; on this alone, both Papist and Protestant have utter need to rest.

Nor is there space here to tell even briefly the stories of early Protestant missions. Roger Williams, driven from Massachusetts, taking refuge among the Indians whom he strove to impress for good; the Mayhews, with their remarkable record; John Eliot, with his "praying Indians;" David Brainerd, whose diary, published after his death, was one agency used by God to send forth Henry Martyn and William Carey to foreign fields—burning out his brief life as a Gospel torch to the Red Men; Jonathan Edwards, with his colossal intellect, becoming a servant to the Mohicans for Christ's sake; Count Zinzendorf, David Zeisberger, wonderful in their self-denial; Samson Occum, himself a converted Mohican, who, taken to England by George Whitefield, so succeeded in enlisting sympathy for Christian work among the American tribes that he returned with \$60,000, which sum was used to found Dartmouth College, at first intended as a school for Indian youth—these and a multitude of other holy servants of Christ counted their lives well-spent in trying to win the Red Man to the Saviour. We read of Samuel Treat who translated the Confession of Faith into one of the Indian dialects, while efforts on the part of many missionaries at translating the Scripture or portions of it have proved so effectual that this holy Book has been printed in part or in whole in thirty-two Indian languages north of Mexico. And yet it is only in five of these tongues that the whole Bible is in print.

The courage and self-abnegation of those who devoted themselves to the evangelization of the Red Man in the early days of the white settlers in this country did not far surpass the fortitude and renunciation of the missionaries who came later. The names of Williamson, Riggs, Whitman, Spaulding, of Lee and Whipple are fraught with associations of nobility and selflessness, and it would be stimulating to review in detail the biographies of the men and women who have carried the news of salvation through Christ to the ignorant Indians.

Many of the Protestant denominations have, in an organized way, sent their messengers to the needy Aborigines, nine of these bodies being mentioned in our text-book, while at least as many more could be specified, the United Presbyterian Church being one of these. The work has assumed the usual phases of efforts directly evangelistic, of such as can be put forth through Christian schools, and of those that manifested themselves in hospitals and in the medical mission generally. Discouragement, even persecution and massacre have often been the lot of the missionaries; yet the work has not been permanently overborne. Statistics show that there are denominational and undenominational agencies at work for Indian evangelization having "1012 missions and stations among the Indians of the United States and the natives of Alaska; 456 of these being organized churches, while 556 additional stations are established. These are served by 433 ordained ministers, 380 assistants and Indian helpers and interpreters. In educational and industrial lines of work, 167 additional laborers are under appointment."

Of late years, the Home Missions Council of the Protestant Mission Boards

has appointed an Indian Committee which tries to arrange a wise division of fields, accumulates information bearing upon Indian conditions, and plans for the location of new mission stations.

Among the undenominational societies, we shall select a few for special mention. The National Indian Association, formally constituted in 1880, was "the first body of friends of the Indians to demand for them citizenship and lands in severalty." Its motto has been: "To aid in civilization, teach industry and give religious instruction to the Indians of our country." This organization urges the feature of industrial science, and in 1884 the project of missionary effort was added to its aims. Its Good Samaritan Hospital at Indian Wells, Arizona, is called by the Navahoes, "Kin-bi-jo-ba-i," of which word the meaning is, "The house in which they are kind." The habit of the Association is to establish missions: then when these seem to be confirmed in life, they and the attendant property are turned over to some denominational missionary organization. The Association has been most useful and admirable. "The Indian's Friend" is its publication.

The Young Men's Christian Association has been busy. We are told that there are one hundred of its branches among six tribes and in fifteen Indian schools. The Indian Department of the Association tries also to carry on religious work among students returning to their homes from the Government boarding-schools, so that these young people may be held steady to their training and may act as disbursers of the good they have themselves received.

The Young Women's Christian Association is endeavoring to reach Indian girls, the hope being, in their case also, that these, in their turn, may

carry thoughts of progress and purity to their own people.

The American Bible Society has, as is usual with that noble organization, been most helpful in the way of printing and distributing the Word in various tongues.

The Women's Christian Temperance Union has shown activity in preparing a program for Temperance Day to be used in all of the Government schools. There are two organizations which have at heart the advancement of the Red Men but are not definitely of a missionary nature. One is the Indian Rights Association, "a non-political, non-sectarian body," organized in 1882, for the purpose of swaying public sentiment and Congressional action so as to give to the Indian race civilization, education and all proper rights. This Association has a representative in Washington who co-operates with the Office of Indian Affairs and keeps a watchful eye upon all legislative matters likely to affect the Red Man. Test cases have been brought about through the medium of this body to decide certain disputed matters, and through its agency, much literature bearing upon the different phases of Indian interests is distributed.

Another organization of which we shall make mention is the Society of American Indians to which there was allusion in a previous article of this series. This body was organized in Columbus, Ohio, in October, 1911, and its active membership is composed only of men and women of the Indian race. Many white friends, however, are associated in the efforts manifested by this society. It is encouraging, admirable and advisable that the Red Man should take this way of considering and planning the welfare of his own people.

The Mohonk Indian Conferences have

a unique place in Indian data. These were begun under the auspices of Mr. Albert K. Smiley, a Friend, a man of wealth and benevolence and a member of the United States Board of Indian Commissioners. To his beautiful estate at Lake Mohonk in the Catskills, he welcomed those who were interested in philanthropy and specially in the aid of the hapless Red Man; and here have been held amicable, profitable discussions over the matters in point. From this source have emanated many of those suggestions and plans which, in accomplishment, have proved most of value to the Aboriginal people.

These various evangelizing and humanitarian agencies, we have been considering. But let us centralize our gaze upon the work done by the United Presbyterian Church for the Indians. What share has it in the noble work of taking the Gospel with all its attendant blessings to the Red Man?

And here let the writer recommend earnestly that students in this course

shall make use of back files of the Women's Missionary Magazine, where may be traced the progress of this work which is under the care of the Women's General Missionary Society. Consult the Annual Reports and send for the leaflets, "The North American Indian" by Mrs. Alter; "The Native People of the United States," by Mrs. Ada K. Wilson; "Wabidan," also, and "Our Indian Sister."

Briefly, we may state that United Presbyterianism is represented in three different stations: Warm Springs and Simnasho in Oregon, and Tama in Iowa; and by four missionaries, Rev. H. T. Jackson at Warm Springs, Rev. W. A. Matthews at Simnasho, Rev. D. A. Cooper and Miss Ora E. Haft at Tama.

The Warm Springs Reservation contains more than a thousand Indians, representing three different tribes. They are very poor and ignorant; yet it was from their number that there blossomed the flower of Wabidan's faithful life, of which the story has been told us by Mrs. J. C. Alter. At Warm Springs there is



GROUP OF INDIANS IN HOLIDAY COSTUME, WARM SPRINGS MISSION.

a Government School. United Presbyterianism owns a church building there and a parsonage, as well as five acres of land. The congregation has a membership of about ninety. We read in the last Annual Report that there is an interested Missionary Society at this station and that the parts assigned on the program are faithfully carried out. Just a short time ago, a contribution of five dollars was forwarded from this Society. Recent information tells us that some improvements have lately been made in the

our pioneer in the Indian field and a valued friend to the work until the end of his life in 1884.

At Simnasho, there are a church and a parsonage and forty acres of land. The work here was for a time under the care of Rev. William Wheeler, himself an Indian; but ill health in his family caused him to resign recently, and temporarily the mission was served by Rev. J. A. Speer, of great experience in this work. But he being able to act only as substitute, Rev. W. A. Matthews was



A TOUCH OF CIVILIZATION.

Young men who are responding to the influences of the Gospel at Tama Missions.

mission buildings, greatly to their advantage; and that at four meetings held during the week of prayer, the Indians willingly took part. Dr. Moffett in speaking of this Warm Springs district comments as follows: "No conditions could be more desperate. Yet under the ministrations of the United Presbyterian Church and largely due to the Government Agent, Captain John Smith, an elder in the church, the Christian Indians are the most progressive, temperate and exemplary." This Captain Smith was a man deserving of all honor,

secured as the permanent missionary. In the March Magazine, he tells us that he is allowed, every Friday afternoon, to speak to the children in the Government School, who listen very attentively and have learned to repeat the Twenty-third Psalm. From another authority, we learn that the Indians are able to sing the Psalms, also!

The Tama Mission is in Tama County, Iowa, and was established there in 1903. Here is found a portion of the Sac and Fox tribes, or Mesquakies, as they are sometimes termed. These people have

had a varied history even from early times. They are found in three sections, in Kansas, Oklahoma, and in Iowa. Years ago, they were assigned to a reservation in Oklahoma; but some of them, for various reasons, preferred to come North. With their own money, they acquired a district of three thousand acres near the town of Tama, in Iowa. Here then, about four hundred of them dwell, preserving their own religious rites, holding their land in commonalty, giving little heed to the Government, and opposing education and nearly all plans for their good, although surrounded on every side by white people—this latter fact being often to the moral disadvantage of the Indian. It is in this disheartening field that the United Presbyterian missionaries are holding up the Light of Life. Here, Rev. D. A. Cooper has been ministering, though word comes that he has resigned his post; and Miss Ora E. Haft is also employed in Tama as a missionary, caring for bodies and souls, alike diseased. Two Sabbath Schools are maintained in this district; and there is a parsonage. A "missionary wagon" is in use, by means of which children who might not attend without some such persuasion are gathered up and taken to Sabbath School. This form of work is quite successful in Tama, some of the children being very regular in attendance. Last year, only two persons were added to the church, but the smallness of this accession is not matter for wonder when we recall the barrier of diverse languages, the terror of breaking away from tribal ties and the bad example and influence of the whites. Last year, the contributions amounted to sixty-four dollars. Such is the present status of the United Presbyterian work. Does it not call beseechingly to the hearts of the women

of this denomination? Help this appealing work with your interest, your prayers, your contributions of various kinds. Remember that you can send them other material gifts besides money. Do not turn away with indifference from the red-skinned brother and sister who so thoroughly need your aid and who, in many instances, are eagerly longing for it.

That the Indians are fit subjects for Christianization is plain. Dr. Moffett states that there are 46,000 of them among whom no missionary work is being effected. What are we doing in view of these facts? Let us not say that the Red men are unworthy. Rev. J. M. Cornelius writes: "Imagine Jesus saying, 'Go ye, therefore, and make disciples of all the nations, except the North American Indians, the Red Men, for they will not make good disciples, since they are savage and treacherous and go back readily to their old life.'" But let us bring forward simply a few instances of the achievement of grace in the lives of those who, as we believe, have accepted the true faith. The quotations are drawn from various sources.

In Dakota, "there are now thirty-four Presbyterian churches, with two thousand Indian communicants. *** These Indian churches have borne entirely the salaries of the native missionaries laboring among them, contributing a total of \$9,807, of which \$4,322 went directly for missionary objects."

"We have been conducting afternoon meetings for the Indians. *** The average attendance has been 150 or more. We have some one to talk to them about twenty minutes, and then they conduct a half-hour service themselves. *** It is a revelation to the white people of the town and its vicinity, as five years ago these very same Indians were hanging about the saloons and pool rooms."

"One of the most interesting features was the women's meetings. All day long, and until eleven o'clock at night, they were holding their sessions. Ninety congregations were represented, and every delegate was anxious to tell her little story of the women's work in her own mission. As she finished her speech she came forward to present the offering from the women of her district. The

"After the service, we had a short 'testimony meeting.' *** One Indian told with tears running down his cheeks how he used to drink and run into all kinds of sin; and that while he could not read the Bible for himself, and did not understand everything, yet he knew that one day he would see Jesus because he knew Christ had forgiven him."

"From a wild, lawless, filthy, lazy,



THE GOSPEL WAGON.

Used at Tama Missions, Tama, Iowa.

offerings varied from five dollars to three hundred dollars, and at the close of the day, these self-sacrificing women had presented nearly \$2,500, their gift for missionary work in South Dakota and elsewhere."

"The Nez Perces are honest; no one would ever think of accusing them of taking a thing that did not belong to them. They are strict Sabbath keepers. If a Christian were to ride on a 'Sunday' train; it would be a case for church discipline. *** There is no profanity among them. If we hear swearing, we are sure it is a white man that is doing it. *** The Nez Perce gives up much when he becomes a Christian. *** He gives up tobacco; no Christian Nez Perce ever uses it; the Nez Perce thinks that it does not belong to Christianity."

and treacherous band of savages, they have become a docile, law-abiding, cleanly, industrious, and thrifty community of Christian citizens. The mission with its church, school and farm, under God, has accomplished it all. Those Indians are miracles of grace."

"It was among the Nez Perces that the petition was presented by anxious parents whose children had entered the public school: 'The long-haired Indians request that the whites in the school do not swear or use vile language with the Indians.' The idea of a policeman resigning his position because his superior officer used profane language is rather startling, but this is just what Mr. George Long, an Indian Christian convert, did at Wolf Point, Montana. This same man when employed by the Govern-

ment was ordered by one of the sub-agents to work on Sabbath during thrashing time, but this the stalwart Christian could not do."

"Twenty-one Sioux have been ordained in the Presbyterian Church."

"All the Christian Indians (Warm Springs Mission) have family worship; if there are any who do not, I am not aware of it."

"Very near the site of one of the most villainous massacres of whites ever perpetrated by the Utes, we see the first-born son of the war chief of the whole tribe solemnly consecrating himself to the ministry of the Gospel of the Prince of Peace. Who need ask what made this possible? Not the triumphant tramp of United States soldiery, not the supremacy of American arms, not government surveillance, but the Gospel of the Lord Jesus Christ."

We have now completed the study of "In Red Man's Land." Has it seemed to us dull and uninteresting? Have we learned something about the Indian?

Has his need, has even his degradation aroused our sympathy? Has our conscience, also, been awakened? Shall we not try to answer his appeals, both silent and expressed, by redoubling our prayers and contributions for the work of the church among the Red Men? Let us read the frequent statements in this Magazine from Mrs. Ada Kerr Wilson, Secretary of the North American Indian work, and learn what gifts are most desirable for sending to the Indians. Next, let us bear these people upon our hearts in prayer and works. Then shall the blessing of him that is ready to perish come upon us, and the high benediction of that One to Whom all races of mankind may learn to address the prayer, "Our Father Who art in Heaven, *** Thy Kingdom come."

NOTE:—We call attention to the very recent publication of "The American Indian in the United States," a comprehensive work by Professor Warren K. Moorehead, an authority on this subject. He is the son of the revered Dr. William G. Moorehead, so long identified with Xenia Seminary.

"Goodbird, the Indian."

JUNIOR STUDY—NUMBER SIX.

CHAPTER EIGHT.

THE WHITE MAN'S WAY.

BY MRS. S. S. WILSON.

1. The final chapter in the Junior text-book has now been reached. It will be wise to open the present meeting by a series of questions on preceding lessons, so as to unify the whole study. These questions could be assigned in advance, thus insuring answers.

2. A most important point to be emphasized now, is the value of Christian missions to the Indian. The months of study have not been intended to furnish just geography or history lessons nor mere means of entertainment, but to enlighten the Juniors as to the great

spiritual need of the Indian and their responsibility to share with him the Bread of Life. Get some member of the Senior Missionary Society to tell the children, in a simple manner about the United Presbyterian Missions to the Indians.

3. The leader could read selections from "Wabidan," a leaflet issued by the W. G. M. S.

4. Tell the children that they can send actual gifts, such as clothing, pictures, bright ribbon and toys to the boys and girls of these needy Red Men, as well as money to support the missionaries.

5. Arrange a debate between ad-

vanced Juniors on the topic: "Should I like to be an Indian?"

6. Explain the meaning and value of the industrial work taught in the Government and Mission schools.

7. Call attention to the fact that Goodbird was greatly influenced and helped by the simple study of the Bible.

8. Take up different points in the chapter and discuss them, specially emphasizing the fact that the Indian, in many regards, has the same feelings as ourselves and that we should sympathize with him.

9. Ask representative children to tell very briefly their opinion of Goodbird.

10. Speak of the way America is sung at the Hampton School; "the first verse by representatives of three races, the second, by the Indian students, the third by the Negro students, and the last, by the whole assembly."

11. Close with a series of prayers for our brothers, the Red Men.

**QUERY LIST PREPARED BY
MRS. S. S. WILSON.**

DO YOU KNOW—

1. What committee, important to the Indian, has been appointed by the Home Missions Council?

2. Why the present time is most opportune for evangelical work among the Red Men?

3. What proportion of the American Indians has not yet professed Christianity?

4. What Indian visited England on a successful soliciting tour?

5. What is the mission policy of the National Indian Association?

6. Who compose the Society of American Indians?

7. What man might be called the father of United Presbyterian missions among the Red Men?

8. The names of the American Indian mission stations under the care of the United Presbyterian Church?

9. What has proved a "Sabbath School help" in Tama?

10. What YOU are going to do to save the Indians, and how you will accomplish this?



MESKWAKI SACRED DRUM FEAST.

EARLY DAWN.

(A TRUE STORY).

BY MARGARET M. WILSON, INDIA. (HOME ON FURLOUGH).

SINCE LITTLE Miss Rani didn't come at the appointed time to go to Sangla Boarding School with the other girls, I went to her village, which was a couple of miles from our camp, to see what the reason was. It was a chilling, sunless morning in the cold season. When I came to the piles of refuse that always lie near low-caste quarters, the wind sent gusts of chaff and filth into my face. Ahead of me I saw a group of awestruck Mohammedan women looking from a little distance, and the courtyard where Rani lived. The yard, I saw, was full of men and women, some Christians, but mostly sweepers.

The women, who had always before greeted me lovingly, nudged each other in their displeasure, and scarcely spoke to me as I entered. It was plain that they were frightened. They were gathered in one corner of the courtyard, around an old cot, where I supposed some one was lying ill. They reluctantly made way for me as I drew near to see whom they were attending. There, before me, lay a corpse—prepared for burial. "What have you done?" I cried, horror stricken. "What have you done!" They turned away sullenly, annoyed and ashamed that I had seen it. I could only continue to look.

It was the emaciated body, half covered, of a woman approaching confinement. Loose black hair lay about the gaunt yellow face. Red stuffing was packed into the poor wide, gaping mouth—it was chopped red pepper! The eyes were horribly sewn shut with great irregular, gory stitches. The bones in the lower arms were broken—a club

was lying near—the ankles were broken and the feet turned backwards.

"What have you done," I groaned again. "What else could we do," someone muttered. Half a dozen men picked up the bed and started out towards the uncared-for burial ground. The women, without their usual wailing, followed as far as the street. I stood with them, looking towards the grave. Then followed the men.

"She was a Christian," I said, as they roughly lowered the body into the grave. "We will have prayer." The dear Lord knows what I said to Him.

Presently I was seated on the sheltered side of a mud wall, where the crowd of shivering women were out of the wind. They had seen my horror, and were justifying themselves. Rani's mother, who was the dead woman's sister, set sobbing beside me. She was the only one who had been a Christian long.

"You don't understand," they said. "We had to do it. She was (pregnant), soon to be a mother, and an evil spirit had taken possession of her. We knew it as soon as she came here with fever, a few days ago. She grew worse, and was unconscious, but the spirit cried and shrieked. Then she died, and her spirit would not go. It stayed hovering about all night, to blight our children, and to make us barren. But we knew if we would do—as we did—the spirit would have to leave—and could never come back. Especially do spirits hate having eyes sewn up. Of course they do, Miss Sahiba, you don't believe it, but it's true. Have we not seen it! Do not our children die like flies? They are our

life. What would we not do to save them?"

I talked to them, heart-broken, for a long time. Some of them had barely heard Christ's name. Some of them had believed what they had heard, and were wanting to learn more. No one had told them that such desecration of the body was useless and wrong. I don't remember exactly what I said. Something to the effect that death doesn't change our spirits; that a gentle woman who had never in her life hurt a little child, wouldn't hurt one after death, if she could; that her spirit had found a safe place in the home of the Father Who made it; that if there were evil spirits about, they were unable to touch little children whom God loved; that even dead bodies were to be honored because they had served beautifully as homes for our spirits. But my words were strange and new, and their thoughts were as deep and strong and persistent as consciousness itself. What they knew, they knew. My lack of experience couldn't change that fact.

"But it is true," they said, "spirits do blight us. We have seen it." One proved it.

"The shadow of my neighbor whose nursing baby died, fell upon my baby and he died of smallpox within the week."

"It wasn't the shadow that killed your baby," I reasoned. "You had been handling your neighbor's baby before it died, and the disease stayed in your clothes, and your baby got it. It isn't shadows that kills babies, it's ignorance."

We talked on and on. I told them how my forefathers had been cursed with fears and superstitions until Christ's light shone upon them and made them free. There were no evil spirits in our

country now, because no one feared them. It was only when people believe in them that spirits have power to torture, I argued. When one defies them, and is not afraid, they are powerless.

Suddenly Rani's mother, who had ceased her crying to listen to me, sobbed out: "Do you mean to say that it was useless to frighten her spirit? That we needn't have done it?"

"That's exactly what I mean," I replied. Then she gave herself up to her grief. The others joined her in the poignant death wail:

"Ah, little daughter of my mother's pride!
Ah, life in dawn of youth that's cast aside!
Ah, dear, dear eyes that smiled upon me—
dead!

Poor hands that laid caresses on my head!
Woe, gentle flame, extinguished in one blast!
Ah, ah, healing of my sight! ah joy forever
lost!

Ah, grown forgetful of the friends you've
left!

Ah cruel to us, of strength of heart bereft!"
And so on, through monotonous, hopeless variations.

I tried to comfort her. "You did what you thought best, at the time," I said. "That's all any of us can do. And after all it didn't hurt her. She couldn't feel it. And if you're really sorry you didn't give her proper burial, I'll tell you what you can do to make up for it."

Rani's mother looked up quickly. "What?" she demanded.

"Send Rani to school tomorrow. I came to get her to go."

"What good will that do," she asked.

"All the good in the world," I assured her. "It's only knowledge that drives away spirits and fear. We'll teach all our little girls, and they'll never go through such things as you've gone through. We'll begin with Rani. Why didn't you send her to Sangla when you promised to?"

The woman answered weeping: "I just can't, Miss Sahiba. I tried, but it was no use. She's my one daughter."

But Rani, who was ten, with a round face, and white teeth, spoke up shyly. "Miss Sahiba, make her let me go. I want to go."

Finally the mother promised—not a promise just to please me, but a true, true promise—that on the morning of the second day, Rani would be at the camp, ready to go to school. I came away, exhausted, and hopeful.

Sure enough, at the appointed time, Rani, with her mother and a couple of other women came to the camp. Her face was shining clean, and her black hair was braided smoothly in many little braids. She wore a new "chadder" over her head, a couple of yards of coarse, thin, white stuff, and a canary colored garment, like a man's shirt, that came to her knees, and white calico bloomer-like garments—exactly the right sort of things for little girls to play in. She had a bundle wrapped in a square of red cotton cloth. This contained her school outfit—a brass plate, a tin-cup, and a wooden fine comb. In the corner of her chadder she had tied eight coppers—equal to four cents. She was a very happy little girl. Her mother's sad farewell, effected her not a bit. She was longing for that thrilling adventure—a ride on the train. As she went gaily down the road, she waved back to us several times. The mother went away, after the child had disappeared, wiping her eyes. I gave a sigh of relief. There are so many slips between the cup and the lip—and here was another girl safely off to school!

I was scarcely dressed the next morning when Rani's mother appeared.

"Miss Sahiba," she began abruptly, "you've got to send for Rani to come

back. I can't stand it. I've got her railway fare here. Send for her today!"

"But what's the matter," I questioned. "You were quite willing yesterday, and so brave!"

"I won't be brave," she exclaimed. "I want my daughter. Education is all very well. But it needn't begin with Rani. I couldn't sleep at night for fear she would be crying for me there; and when I did sleep, I dreamed that they cut her up, and I just cried in fear."

"Now mother of Rani," I replied wisely, "you may as well be sensible. You know very well they are not hurting your child. You know she gets more care there than she ever got at home, and more wise care. You know that the Miss Sahiba there lives just for those girls!"



A HINDU CHILD.

This is not "Rani" but one of a million as destitute in India.

"I know what you say is true. They are very good to her; but she's not theirs; she's mine, and I want her!"

"Oh, very well," I answered coldly. "I'll send and get her back, seeing you

want her; and seeing my mother wants me, I'll just go home to her, too."

Rani's mother looked as if I had struck her.

"You'll go to your mother?" she said wondering.

"Why shouldn't I," I asked. "My mother is all alone, and she wants me. I'm very far away, and I have no doubt she weeps for me at times."

"Ah, poor, poor mother," said Rani's mother, all sympathy—"Do go to her. What did you come away and leave her for?"

"Oh, just for you," I said. "But I'll go back. My mother and I wanted you to know of Christ, so His light and love and happiness might shine in your heart. But since you don't want it, we'll just go home, all of us, and you can go on in darkness and fear."

"No, no," she cried, "you'd never do that, and leave us alone. You are our father and mother. Who have we but you?"

"But my mother wants me," I said. "Why should she give her daughter to live way out here, when you won't even let yours go to Sangla to school?"

Rani's mother didn't know what to say to that.

"It's only by tears and separation and loneliness that Christ's light spreads," I continued. "Only by swords through mothers hearts. I was the only one at home. My mother sent me gladly. God had an only Son and He gave Him to die for you—and you—" Oh such a sigh! Such a struggle! "I'll send for her if you wish," I continued. "After all, it doesn't matter where she's hap-

piest or best, as long as her mother is happy."

Another sigh. "Well, may be you'd better not send just now," said the mother.

I got up and hugged her. "Let's pray," I said. "Christ loves your sacrifice."

The next morning—it was such a disappointment—little Miss Rani, with her good clothes much the worse for the wear, danced back to our camp even more merrily than she left it, glad to be home. The old preacher, with whom she had gone, explained it to me.

"The school, Miss Sahiba, had just written you she couldn't take another girl. Every corner and verandah was full. I had to bring her back."

"Did you want to stay, Rani?" I asked, after a little.

"Indeed I did," said Rani. "It was such a lovely place, just dozens of girls who play all day long, and know everything. And they sing like angels!" She looked very sad.

"Did you cry when you came away?" I inquired.

"No, I didn't cry," she returned. "I had three pennies left to spend on the train. It was lots of fun!"

"Run home to your mother," I sighed, and she and the old man started off.

Poor, little Rani! She hadn't an idea how near she had escaped from darkness into the marvelous light. She is only one little despised low-caste girl. There are just a thousand more like her, as sweet and as bright, not being taught. For all our schools are full.

NOTE—Rani is pronounced Ra-nee. Its English equivalent is "Queenie."

FOREIGN MISSIONARY CORRESPONDENCE.

CAIRO.

The center of Mohammedanism, also the opportunity for the United Presbyterian Church.

EGYPT

The following are some extracts from the *Evangelistic Report* for 1915 read by Rev. S. A. Work at the Egyptian Missionary Association which met in Cairo in February.

"There was fear in the early days of last August that the European War would sadly cripple our work in Egypt. Though it has effected it financially, the almost unanimous verdict from all over the field is that the doors have been more widely opened and greater interest is being shown than ever before in the hearing of the Word. *** Such meetings as the Annual Prayer Conference which met in Zeitun this year, the Annual Bible Women's Conference at Assiut, together with Sabbath School and Christian Endeavor sectional Conferences in many parts of the field are doing a great deal towards enthusing the workers both American and Egyptian. *** At Alexandria we will meet Dr. Finney one of our veterans in the service and what he has to say to us will show us how many lines of activity one of his age and experience may carry along. After telling us that most of the

meetings are going on as usual (he speaks of Karmous especially where the work is so encouraging as to promise the organization in not the far distant future, of a Second Church) Dr. Finney points that the quiet forces that are going on in lives are perhaps a better index to what is really being accomplished than anything else. For instance, the life of Mr. Achmed, who was baptised over thirty years ago, retaining his original Moslem name, holding his place as partner with his Moslem brother in business and testifying to the truth of the Gospel to many acquaintances and friends, even to the private secretary of Osman Pasha, we have in that one life an influence that will bring its returns more definitely in the future.

"The willingness of an increasing number of Moslems to attend special evangelistic meetings and the larger number of Moslem parents who send their boys and girls to our schools, and the increasing number of Moslem inquirers, all should quicken the faith of the Church and call forth a better effort towards meeting the great need for more men and women missionaries for Egypt. ***

“***Mr. Boyd reports what the Egyptian Evangelist at Toukh says: ‘Many Moslems have heard the Word, some in their houses, some in the streets, some in the shops, some at funerals, and some at the regular meetings in our own building. We often find more than 70 persons at a funeral where we can always get the best of attention. Our Gospel has a message for the sorrowing that the Koran does not have.’ Mr. Boyd remarks that it costs only \$30 a month to have this efficient evangelist and his wife to do this work in Toukh. We long for means with which to support more such workers in other such like needy places.

“***Arriving at Cairo we must interview a number of workers, for in this Capitol City we have many branches of work. The idea is to get in touch through Cairo with the life of the Provinces, for here as in Ancient Rome, all roads lead to the Capitol. *** Dr. Giffin says of the organized churches and their work: ‘There are large audiences at Faggalie and Koolalie where there used to be but small congregations, and though it has effected somewhat the attendance at the Ezbekiah Church, yet there are more hearing the Gospel than ever before. The new centers at Shubra and Heliopolis give great promise for the future.’

“*** Dr. Zwemer reports concerning the Moslem work: ‘My work for Moslems along evangelistic lines has been meeting them personally on the streets and in El Azhar quarter especially. I have made a score of visits to El Azhar University this year, sometimes alone and sometimes in company with other workers. Mikhail Mansour and I were able to place in the library there copies of the Arabic Bible vowelled and with references, as well as other Christian books which were gladly received. I have had a special welcome among the Javanese and Abyssinian students at the Azhar. Some of these have visited me at my house and have borrowed books and are reading them. With Mr. Trowbridge (the Sabbath School representative in the Levant) I had an interesting visit to the Turkish Hostel connected

with the University. On this visit as well as on other occasions we had prayer and explained the Bible to the students.’ Dr. Zwemer also enlarges on the wonderful work he and others have been able to do in distributing the tracts of the Nile Mission Press. He himself distributed more than 3,000. *** Dr. Hunt also speaks of the Moslem work in Cairo: ‘In Cairo as the strategic center of Islam, attempt is made to carry on special aggressive effort in Moslem evangelization. For fifteen years Mr. M. Mansour has been holding special meetings for Moslems twice a week for most of that time. At times they have been attended by great throngs and created much excitement, and again they have dwindled to small proportions, but they have kept steadily on. *** During the earlier months of the year the buildings would not contain the crowds and there was intense excitement and threats of violence. An Islamic organized effort was made to counteract the work and the attendance began to diminish. At the beginning of the war, however, this organization was forbidden to continue its efforts by the Government, but our work was allowed to go unhindered. The stress has been laid in the latter part of the year on holding our ground and getting ready for an advance movement when the favorable moment arrives.’

“It is a noteworthy fact that so many Moslems during the excitement of the past months have shown an interest in Christianity. We confidently hope that the restoration of normal conditions will bring an ingathering of fruits which have been ripening unseen.”

The report is long and full of interest to all those of us who are interested in the evangelization of Egypt. As Mr. Work says in closing his splendid report, “Egypt spells OPPORTUNITY and even though there is opposition in many places, yet the Word of God is beginning to effect these Moslem people.”

We rejoice that the “Day of opportunity” is ours and we earnestly pray that our Church in the home-land will grasp the wonderful opportunity by sending all needed reinforcements.

(Editor, M. F.)

The Annual Missionary Association of Egypt met in Cairo in February and it was one of the fullest meetings we have ever had.

A day of special prayer ushered in the meetings tuning us into a spiritual harmony which was preserved throughout by the Devotional Hour in the middle of each forenoon session.

The Devotional Committee was led to choose a series of subjects which very appropriately directed the thought and prayer of the Association into channels which, in view of the unprecedented world situation we are now facing. The following are some of the subjects: "God and Our Times," "Prayer and Our Times," "Our Work and Our Times," "World-Wide Missions and Our Times," "The Urgency of Our Times."

"Surely the present calls us to a new vision of God, to a deeper appreciation of our resources in Him, and to a larger entering into His plans for the evangelization of the world. Our present situation is not unlike that of the king who prayed: 'Neither know we what to do, but our eyes are upon Thee.' And we should not doubt that God's answer to the king is His answer to us now, 'The battle is not yours but God's; stand ye still and see the salvation of Jehovah with you; fear not nor be dismayed.'"

We already have had the assurance the God is showing Himself strong in the behalf of Egypt these days by preserving peace and quietness where the possibilities for the very opposite are so great.

Egypt is a drill ground these days for thousands upon thousands of young men, the flower of the British Empire. Fresh regiments are constantly coming in and then shortly pushing on elsewhere to the front. Only today we stood and watched thousands march along the thoroughfare past the Girls' College and it made us all feel that war was very near, and real and sad when we saw those bright-faced young men, many of them very tender in years, go marching on giving themselves a willing and joyous sacrifice for their beloved country. It made us all more anxious and more joyously

willing to sacrifice anything for our King of kings and Lord of lords, and inspired a deeper passion for human souls whom our Lord loved unto death.

The Assiut Training College for young men in Egypt is celebrating its Fiftieth Anniversary this year, so it seems fitting that some mention should be made in the Magazine of this splendid institution which has been such a power in the Valley of the Nile all these years.

The President of the College, Prof. R. S. McClenahan, gives us the following facts in his own words:

The College has been ever since its initiation and is today positively evangelistic in its character. Dr. John Hogg, during the twenty-one years of his administration in the beginnings of the college, and Dr. Alexander in its direction for some thirty years, made the main purpose of the institution, whether as a day school, boarding school, or as a College, that it send forth constantly streams of influence for positive evangelization, and train up men to go out as teachers and preachers of the Gospel—men who would devote their whole lives to this, and, if not professional preachers and teachers, then as real, forceful founders and leaders of churches, communities, schools, and families where the knowledge of God's Word and will were of supreme importance. They made this idea their only one in the selection of instructors in the college, following the purposes, ideals, and directions of our Church and Mission. Those who were associated with them in the administration of the College share with them their purpose, and everything else was secondary. If students became government officials, business men, etc., they bore the stamp of definite, earnest, evangelistic, religious character, if they remained any length of time in the College. As a consequence the Mission itself realized the rapid development of evangelistic communities, congregations, schools, and the growth of the Church in Egypt was traceable largely under God to the impulse of Christian purpose and training given to the young men who went out

from Assiut College. Three hundred and twenty-one men have been graduated from the College since the first class went out in 1875. Of these one hundred and four have entered the ministry, fifty-nine are teachers in our own and other Mission Schools, reproducing in other lives what they have learned of Christian Truth in the College, and propagating evangelical and evangelistic influence in Egypt and in the Sudan. Of the sixty-four ordained ministers of the Church in Egypt sixty-one were educated in the College. These and hundreds and even thousands who have breathed the atmosphere of the College have not developed a spineless Christianity nor rested content with an "upward social trend" or simply and wholly by showing that the products of Christian civilization taught people to respect Christianity. They preach it and emphasize to the world that the Word of God as given in the Scriptures of the Old and New Testaments is the only rule of faith and practice adequate for the guidance of life.

They do this because they discover the wisdom of so doing during their school days in the College—where every student has his daily religious lessons in Bible, Ethics, the Life of Christ, History of Missions, Evidences of Christianity, of Christian Philosophy, and every religious lesson ranks as every other lesson in securing class standing—where each student attends chapel daily, the preaching of the Gospel and Sabbath School on Sabbath—where every room in the dormitories has daily prayers, study hours open and close with prayers—where a most lively and thorough-going students' Christian Union exerts a most personal influence upon the students, whether through organized volunteer Bible Study, personal work, volunteer bands, village preaching (some eighteen towns being visited every Sabbath morning by these students), or students' prayer meetings—where the teachers, twenty-nine out of the thirty are earnest Christian men who take their full share in every Christian activity in Chapel, prayer meetings, volunteer gatherings, etc., and exert no colorless

influence—where earnestness and seriousness and zeal in Christian life are valued and admired, and the student who is indifferent to such things is the exception and feels that he has much to learn from his environment.

That is the character of the College as it has been for these fifty years. The present administration of the College hopes under God and with His Spirit's guidance to continue it so, widening and deepening if possible the channel of the stream of evangelistic influence through the College and from it out into Egypt and the Sudan, if not into other neighboring countries.

The greatest need of Egypt, the very key to the uplift of its twelve millions of people is that it shall have strong, earnest, evangelistic leaders in very much larger numbers than it has ever had before, men of power spiritually and intellectually, and otherwise, and by the Spirit's guidance the investment of the Church in this part of her activities shall more and more be productive of just such men.

Our hearts are overflowing with joy and thankfulness to the Giver of all good for the safe return of our "detained missionaries." We had been disappointed several times and were almost afraid to believe that they were really on the way. We had expected them to be in Naples on Tuesday, the 19th, but when Wednesday and Thursday passed and no word, our hearts almost failed us; but the word did come, and we rejoiced.

Mr. and Mrs. Guthrie and Miss Dight have already gone on their way to the Sudan; Miss Paden has gone to Beni Suef; Miss Finney has taken up her work at Tanta; Rev. A. A. Thompson is to be in Cairo today, on his way to Beni Suef where he is to be stationed, as Rev. Adams goes on his furlough in a short time.

Miss Thompson attended the Sudan Association as a delegate and was very much pleased with what she saw of the work there. She thinks the girls' school in Khartum is a power for good.

Mr. and Mrs. Oyler have been with us for a few days, on their way to America. Mr. Oyler is rejoicing over three men who professed themselves Christians just before he left the Hill. These are not just the "first fruits," but almost, as only one man had made profession before.

The Turks are just across the Suez Canal from us. I think not more than one hundred miles from us; but our God and thousands of British soldiers are between them and us. Hundreds of Turkish prisoners have been brought into Cairo in ropes or chains. They are a sorry-looking lot of men, poorly clad and some without shoes at all. The poor men, though hungry, were afraid to eat of the food before a Turk would touch it. I think they will be treated kindly. No one outside is allowed to see them. Some of them have been wounded; these were taken to the hospital. There seems to be no excitement in the city, but I think it must have caused a great deal of sinking of heart for the Mohammedans to see the prisoners taken through the streets; but no one was allowed to speak, as there are men ready to hear every word and to report it. As far as our own lives are concerned, we go about our work as we ever have done.

A delegation of our people called by appointment to see the Sultan. There were six of our native pastors and six laymen. They were most kindly received. He allowed no kissing of hands. He shook hands with each one and they sat down as for a pleasant talk. He said he had heard of our schools and work and knew we were working to benefit the Egyptians. He said he did not seek his position, but since he had been put into it he would try to help the people all he could. In speaking of the Turkish prisoners, he said, "They are not fighting because they wish to do so, but they are forced to do it. We must be as kind to them as we can." The pastors and all came away delighted with the call. They said it was so different from the stiff way in which the Khadive Abbas had received them. I should like to ask the prayers of praying people for this man, that he may be the means in God's

hands for the good of all Egyptians.

With kind regards and very best wishes for all, believe me,

Yours very truly,

MRS. H. M. HARVEY.

Cairo, Feb. 6, 1915.

THE FOLLOWING IS FROM A NATIVE WORKER.

Early in the morning of the 26th day of December, 1914, at the American Mission School at Luxor, there gathered together a band of the teachers of the Upper Egypt American Schools (from Tima to Assuan) who were called by the Rev. Dr. Phillips to spend four days in praying and hearing the word of God under the leadership of Rev. Reed and Rev. Adams who came to Luxor for this purpose. I am glad to state that the meetings held in the School proved to be most effective and very touching. Many of the teachers stood before the audience and confessed boldly their shortcomings and their lack of Christian energy in leading their pupils to the true Christ life. Many felt and realized the great responsibility laid upon them in regard to the individual work in gaining the perishing souls to their Lord and Master, Jesus Christ.

The church in Luxor taking the opportunity of the presence of both Rev. Reed and Rev. Adams suggested to have them hold night meetings to give a chance to the members and to the other friends of the different churches to hear them. This was wisely done and managed and the meetings also proved a success.

Many of our Coptic brothers and Mohammedan friends attended the meetings regularly. It seemed that the leaders were full of the power of the Holy Spirit and no wonder if we all felt that the Lord Himself was speaking to us through them. May the head of the church and her Bridegroom bless His workers abundantly.

The result of these meetings was so joyful and encouraging that forty young men promised to call another forty to the church and to be faithful to their promise for two months and to

renew the promise privately with the Lord for the rest of the year.

Grant that God may bless His word for the Luxor people and for the teachers in Upper Egypt district and for everybody in any other church for the glory and honor of His name.

INDIA.

Pathankot, Feb. 4th, 1915.

Dear Friends:—

Another loved one has gone from our ranks to join the white robed throng in the Father's home. I was one of the three missionaries who had the privilege of being with Miss Minger in Jhelum when the summons came.

It was thought best to bring her from Sangla Hill to Jhelum where she could be continually under the doctor's eye. A reserved car was secured, and everything done that was possible to make the journey easy for her; the railway officials all along the way doing their utmost for her comfort; and she stood the journey remarkably well.

After she had been in Jhelum a few days, it was decided that the last hope for her was through an operation. Dr. Vail came from Miraj, South India, to operate, and he was assisted by Dr. Taylor of the Scotch Mission, men widely known for their skill in surgery. The operation was performed on the 21st of January. When Miss Minger recovered from the effects of the anaesthetic she was brighter than she had been since the beginning of her illness, took notice of most things going on around her, and was interested in the treatment that was given.

What a pleasure it is for Dr. Simpson, Miss Hill and myself to look back on those few days full of precious memories. On the morning of the 25th she began to show symptoms which indicated that the end was near. During the day we told her of her serious condition, and when she clearly understood, a beautiful smile lighted up her face as she replied, "I did not realize, I thought I was getting well, but it is quite all right, I am not worthy, but it is all of grace,

Christ has made it possible for me to enter into the Father's presence." She did not forget to leave farewell messages. She asked us to pray that there might be no struggle in the dark valley, the Lord heard and granted her request. Death had no terror for Miss Minger, because the sting had been taken away. There was joy in her countenance, and peace, perfect peace, in the tones of her voice, as she repeated several times, "I shall be satisfied when I awake in His presence."

Her tired body was laid away in the little cemetery at Jhelum on the evening of the 26th, to await the resurrection morn, beside Mrs. Ayers, and Mrs. E. E. Campbell, in the presence of a large number of missionaries, and Indian friends. Although sorrow was in our hearts because she had gone from us, yet we were glad with a great joy, that she was free from pain, and had entered into His presence.

Yours in the Master's service,
E. W. MACONACHIE.

Miss Hill, Miss Minger's co-labourer, adds a very beautiful and touching testimony. She says in a private letter to the editor:—

"Some way I can't miss Miss Minger. Her life seems very complete, and the love and fellowship of the past year, and the past weeks were so perfect that I know she would not want me sad and lonely, and I, too, seem to be rejoicing that she hears His voice, and has no more hunger or pain—satisfied in His presence."

Sialkot District: Mrs. McKelvey, in writing about her work done at the tent for the hundreds of women who come to see her says: "Such crowds of heathen women as come—in all their unspeakable need, physical and spiritual, heart-hungry, worn with weeping for dear ones who have gone into the Silence, abused, unloved, despairing, longing for comfort and yet fearing to accept it—and then the others, even more to be pitied and prayed for, those who do not have any sense of the need of their souls, proud, bigoted, despisers of the Christ,

lovers of the world. All day they come. How do you or I know how many of His lambs come to the tent in these daily crowds of non-Christians! Little wandering ones who have not found Him yet, and yet I trust and believe that many of them will one day be jewels in His crown. Very earnest and bold confessions of faith we hear sometimes, and not only we, but all who are in the tent.

"One of the visitors one day was one of the found ones, such a dear, little Christian woman, though withal so ignorant yet, who had learned so faithfully the Lord's prayer, Commandments and Creed, so as to have her baby baptised. She just haunted the tent yesterday, not seeming to understand that she would have to wait for the baby's baptism till Mr. McKelvey came back in the evening. During my talk to a big crowd of Mohammedans she just stood in the door of my tent looking at me so imploringly, and each time she could catch my eye making signs to her baby's uncovered head.

"You know that our Christians, many of them are serfs, nearly all of them in fact, and what I see of them is a hurried and affectionate salam, as they go to their manure throwing, or cotton or sugar-cane picking, or street cleaning, or what not, in the early morning—and then I meet them again in our long night meeting, lasting sometimes until 11:30, which the baby organ and I always attend with Mr. McKelvey. This is practically the only Christian work I get done, since I do not go very much to the villages except on moving day, on account of the children, and of having so much work to do in the tent all the time with the non-Christian women. But the non-Christians are like the poor, 'with me always.' Day before yesterday I had eleven big crowds of them, over two hundred in all."

PATHANKOT TEMPERANCE SOCIETY TO THE FORE AGAIN!

We hear of one member who has been put under a 50 rupee bond to keep the pledge. Another interesting item is what is called "The Big Brother" pledge. On

this two members have signed the pledge and agree to look after each other and see that each keeps his pledge, keeping a watch for any special difficulty or danger that the other may be in.

At a recent meeting a report was brought in to Miss Campbell of a three rupee fine having been levied on a member who broke his pledge, and this amount having been sent to a widows' and orphans' home.

There is one saloon in the town for which a big license is paid by the proprietor. The Temperance Society is working to put the town dry, and has secured, so far, 431 votes.

Khangah Dogran. The people of the Christian village of Martinpur in Khangah Dogran District have promised to give the amount necessary to purchase ten acres of land for the Middle School, Rs. 1200, so we hope to begin the building some time this Spring.

A very good Christian Endeavor Gathering (a convention on a small scale) was held Jan. 19th-21st. There were about one hundred and fifty present at the meetings, ninety from outside villages. The most effective speech was made by an illiterate village man on evangelistic and missionary work. At the close of this speech a voluntary offering of Rupees—thirteen—were given for the Synod's Home Mission work. The singing contest was very good. One song was by four old men anywhere from sixty to eighty years old. A Junior Society of seven bright boys sang very sweetly. The story for recital in contest was that of David and Goliath. The entire convention marched into the bazar to singing and the playing of drums and cymbals, and two evangelistic addresses were given.

The people belonging to the low-caste quarter of four new villages have recently decided to put themselves under instruction for baptism.

EDITORIAL.

REV. J. W. BALLENTYNE.

For 19 Years a Missionary to India.

One sorrow has followed another during the past year for the mission in India. The mysterious providences have so dimmed our eyes with tears that we seem not to think of our India Mission, but to cry out in sorrow and pity.

In the death of Mr. Ballentyne there is something of deep, deep pain to us. We knew him in his preparation for the life work of a Christian minister. He was so strong in body and soul. We followed him through the years of his work in India. We welcomed him home on his furlough. We never thought of him finishing his work in the middle of a lifetime. India needed him so much. And he wanted to return to India. It all seems so pitifully strange. We would have planned so differently. The many, long months of struggle to overcome the fatal disease was worthy of his trust and faith—a valiant hope that he would win out, even to the last. The sound of his hopeful voice lingers. He parted at last, suddenly, from all his earthly loved friends and has entered into the larger life God had for him. Strange experience for his faithful wife and family. Only their Christian faith has secured for them the confident peace they have in this dispensation.

Our India Mission is again bereft of a faithful missionary. Life is worth living and the suffering and the struggle it holds for many is worth all it costs when that life has impressed itself upon the world, the church, the home,

as this departed servant has done. We think of this friend of Jesus Christ as having the abundant welcome awaiting him as he entered the eternal life!

* * *

WHY USEFUL MEN DIE.

It is as instrumentalities that God uses men for the accomplishment of His purpose. No man can escape this by lowering his standards, or his character, or even by disowning God. Ahasuerus and Haman play their part in God's providence as well as do Esther and Mordecai. We often wonder why God suddenly calls away a faithful servant from this world when he appears to be working so effectively. But if there were no other reason, it is reason enough that God's work depends upon no one man alone. Our vision is so circumscribed that the removals by death astonish us. If our view were larger, we should see that the divine plan is too all-embracing to rest upon one life for its continuance. If a "useful man" were sure to live on indefinitely because of his usefulness, how much smaller our views of God and eternity would become! And then how much smaller we too should become!

—Exchange.

* * *

CONVENTION MESSAGE AND NOTES.

By the President of the Convention.

Let us pause on the threshold of our Spokane Convention and consider the responsibility that rests upon us all.

Those who have had in charge the preparation of the program and those who have a place on it feel the obligations under which they have been placed by their positions. They have been waiting at the Throne of Grace for messages from God. Theirs is a great responsibility.

Much has been done to make the Convention an inspiration to the women of

the church. Much prayer has been offered. Many kind words have been spoken and written. There have been conferences for prayer and Presbyterian societies have given consideration to the Convention. The Spokane women have been praying, planning and working with tireless energy that every convenience and facility should be afforded for accomplishing the desired ends and thought. This lays great responsibility upon the delegates. Are they ready to receive all the inspiration that this preparation insures? Are they ready to act on the inspiring suggestions that this preliminary work affords? No difference how much has been done; no matter how careful the preparation, it can avail nothing if the delegates are not ready with open mind and heart to receive what is offered. Beside the responsibility of receptivity there is another that rests upon each delegate in a peculiar way, "Go to thy house unto thy friends and tell them how great things the Lord hath done for thee." It is theirs through their personal messages or Presbyterian reports or by written word to tell the women of our church the messages of the Convention. Will the candles lighted at Spokane be placed under a bushel? Will the real messages be forgotten because of the delights of the journey, the wonderful scenery or the marvels of the great Exposition? Will they be obscured by self or convenience or ease or procrastination? Will timidity or habitual reticence hold back the lessons God has prepared at such cost for those whom the delegates represent?

There is also a responsibility that must be assumed by the women of the church. This will be largely a responsibility of faith. After all the plans and efforts are realized, will the women of the church be waiting in faith to go forward in the way found?

At no time in history has there been greater responsibility on those who serve the Lord's Christ. If this can be said of mankind in general, how much more can it be said of women? Men have made governments that must appeal to arms to arbitrate differences. Now that

woman is assuming everywhere so large a measure of the burden of government, will this be changed?

Certainly this is a new trial of Christianity and one in which woman has a larger share than in any other by which the religion of Jesus has ever been tested.

"By all ye will or whisper,
By all ye leave or do,
The silent, sullen peoples
Shall weigh your God and you."

Are we ready then as women of the church to take up the women's burden as it may be revealed to us in the lessons of the Spokane Convention?

The program for the Spokane Convention appeared in the last issue of our Magazine and the substantial side of it must have appealed to every one who read it. It is as it appears, plain, substantial and wholesome, "a feast without many frills," a satisfying feast which should have no unpleasant after effects.

The Secretaries of the various departments of our work will note our progress in the different lines of activities in which we are engaged. "Annual Reports" looks exceedingly plain, almost unattractive to some no doubt, in print but our efficient, earnest, enthusiastic, inspired leaders call the dry bones to life and even statistics under their magic touch become fascinating.

Living messengers from Egypt, India, the Freedmen, the Indian, the Mountaineers, the Alien will bring to us a revival of spirit as well as of learning.

The new voices from "The Inland Empire" and Pacific Coast will bring us a new and needed message of that country through whose great portal come the Orientals.

The influence of the Thank-Offering Service under the leadership of our "commissioned" Mrs. Mary Clokey Porter will begin at Spokane and be felt around the world.

Mrs. H. C. Campbell offers us a composite evening with messages from all points of the compass.

Let our most abiding impressions be those that come from the Quiet Hours, Devotionals, and from the Memorial Service and the Communion when we draw nigh to God and He draws nigh to us.

Special thought should be given to our Magazine and its Editors at the time of the Convention. The Magazine is our only means of communication as an organization; so let us enlarge the circle of our acquaintance by securing a larger circulation. The Magazine grown larger is a source of pride as well as information to us all. It should be in every United Presbyterian home. That this blessing may be experienced is the heart's desire of Mrs. Moore and her assistants. There is a very pleasing opportunity afforded at the Convention to assist in bringing this about—take part in the promised "Shower" and "Do it now." No branch of our work needs heartier or more prayerful support than the Women's Missionary Magazine.

All delegates are asked and expected to enroll in one of the simultaneous conferences. The delegate should not choose the one which may perhaps be the most pleasing or interesting to her, but the one from which she may derive the most benefit for her local W. M. S. and for her Presbyterial. In these conferences there is to be informal presentations of subjects and an informal discussion, questions and answers, etc.

The Philadelphia Convention recommended that the Open Hour be left really "open." This has been arranged for and we trust that they will prove a relief to the strenuousness of the sessions.

When this issue of the Magazine reaches some of the readers, many of the delegates will be on their journey to Spokane. Will you not remember all at the Throne and ask for each a safe

journey, health, strength and joy in the Spirit?

"No Trespassing on Another's Time," should be one of the numerous slogans of the Convention. We trust that the timekeeper will not have to issue any warning.

Let each delegate in packing her grip (not trunk. Notice Mrs. Alter's suggestion in the April issue) remember to leave out "That tired feeling" and leave room for plenty of good cheer to take to her hostess and entertainers, for sympathy with suggestions, for disposition to fall into line and keep step, room for loyalty to "our" not "your" Convention, etc.

Remember the reports will be published in the best number of our Magazine that has ever been issued and so endeavor to catch the Spirit of the Convention. Before you "assemble" your report for your society or Presbyterial, digest well the reports as given in the Magazine, emphasize them and then lay special stress on the Spirit and make that contagious.

Come to the Convention joyously. Come ready to lend a hand. Come ready to "sing unto the Lord." Come ready to hear what the Lord saith, the Lord Whose we are and Whom we serve.

Let each delegate be at her post of duty at every session. When too tired to take in any more consider it a privilege to "absorb."

HAIDEE EWING RANKIN,
1915 Convention President.

Canon City, Colo.

* * *

Remember that the interests of the Convention are not all depending upon those on the program nor upon the President and her co-laborers. These have been in preparation many days. Mrs. Rankin has carried the interests of the Convention during the past year. We, each one, must assume a share. We begin

by asking for a blessing upon the Annual Meeting. It is an awful waste of time, energy, and money to go to that meeting unprepared in thought and prayer.

* * *

Fifteen Hundred subscriptions at Spokane will be an encouragement toward the larger effort we are going to present and accept here. All of us will be shown how easily the Magazine can have a wider circulation and how many, many times it can increase its power and usefulness just through a systematic determined effort to obtain its circulation.

* * *

With this issue we close the special subjects, "The Child in the Midst" and "In Red Man's Land." Mrs. J. P. White and Mrs. S. S. Wilson have written respectively the six chapters, presenting their subjects in the most interesting and instructive manner. We have certainly gained a wider and more sympathetic interest in the subjects presented from these excellent articles. Our readers should keep these articles on file. There is no time in a mission study course that reference is not needed to studies such as our writers have furnished in the columns of our Magazine. Many women are allowing their Magazine file to slip away from them, not thinking perhaps what a splendid reference library of missionary information they are losing. A bound volume of one year's subscription of the Magazine makes a valuable copy in your library.

The year just closing will have 848 pages of missionary information well written and copiously illustrated of our own and world-wide missions. Next year the Magazine will have even more pages in its complete issue.

Not only how can a woman be in-

terested in missions, but how will she do her part intelligently and not be a reader of her own Missionary Magazine?

* * *

Some idea of the wide spread interest in mission study since the introduction of United Mission Study Course in 1900, may be seen from the sale of books alone. The sales for 15 years are approximately 250,000 for the first five years; 400,000 for the second five years; 550,000 for the third five years. Estimating next year's sales on the same basis as this year's, the total sales for sixteen years are 1,200,000.

The services of the Central Committee on United Mission Study are entirely voluntary.

* * *

"If a thousandth part of what has been expended in war and preparing its mighty engines had been devoted to the development of reason and the diffusion of Christian principles, nothing would have been known for centuries past of its terrors, its sufferings, its impoverishment, and its demoralization, but what was learned from history."

—Horace Mann.

* * *

The Rev. F. B. Meyer, of London, has written The Moody Bible Institute of Chicago to cancel all his engagements this summer at the various Bible conferences and conventions in this country, partly on account of his return to his former pastorate of Christ Church, made vacant by the resignation of Dr. Len G. Broughton, but chiefly because of the war. Dr. Meyer was one of those who thought the war would be brought to an end in June of this year, but he now believes that the prospect is darker and that there is little hope of any cessation of the conflict before autumn, and perhaps not until 1916. He thinks that if the war grows more severe the necessity for ministering to the bereaved and suffering will demand the best service of all in the front rank of the church, while if peace comes, they should all stand to-

gether for terms of settlement that shall be Christian as well as strong.

This notice will be received with great regret by many who include the privilege of Bible Study with Dr. Meyer.

* * *

One result of the publication of the United Study books has been the organization of lecture courses and large interdenominational study classes in many towns and cities. A leader in New Jersey held during one winter eleven such classes with more than two thousand members. Others have succeeded in gaining an entrance for mission study in women's clubs. There is still a wide opportunity to increase the number of such students. Much depends on the efforts of the Boards of Missions and local committees in organizing and promoting classes and in strengthening these lines of work. The committee seeks counsel and suggestions from the Boards represented in Triennial Conference and is most happy in its close affiliation with the Federation of Women's Foreign Missionary Societies. It is encouraged by the increased use and popularity of its books, an indication of increased interest on the part of women of all creeds. To some extent the vision of the founder, Miss Child, has been realized in the development of unity and the increase of knowledge regarding the work of our Lord among the nations.

A few have begun to obey His command, "Lift up your eyes, and look upon the fields." A few have entered into His prayer for the unity of His followers. When all Christian women are in sympathy with Christ and His purpose for the world His Kingdom will surely come, and His will be done on earth.

* * *

ELIZABETH G. GORDON.

Miss Elizabeth Gordon, of our India Mission, familiarly known as "Aunty Gordon," passed to her eternal rest, Saturday morning, April 3, 1915. She died at her late home in Pattersonville, N. Y.

After a long and faithful service in

the fellowship of her Lord, and in the far-away field of India, this "daughter of the King," has entered upon the rewards of her life-long service. Miss Gordon was born in Guinston, York county, Pa., July 27, 1824. Her literary training consisted of such as the public schools of her day could furnish, with also a short time spent in the Academy in Johnstown, N. Y. When she received her appointment as missionary to India, she was a member of the Associate Presbyterian church of Johnstown. Her first sailing was with her brother, Dr. Andrew Gordon, in September of 1854. The life of these early missionaries in India, is one of the interesting romances of pioneer work in our foreign field. In those days there were no assignments on the field, each missionary doing good wherever and whenever the Lord gave the opportunity, and opportunity was everywhere. Ten years after appointment she returned to America on her first furlough. Her second sailing was in 1865. Her missionary work was now enlarged. She had charge of the orphanage at Sialkot, and visited in the Zenanas. In 1871, broken in health, she came home on her second furlough, and, on account of a serious ailment of her eyes, was unable for some time to be of service on the field. After three years, however, in the fall of 1874, she went back to India for the third time and remained for fourteen years, or until the spring of 1888. She spent but one year in her native land, during which time her heart yearned for the downtrodden of the land faraway. In vision she beheld them dying without Christ, and she took ship and sailed away on her fourth mission to the perishing, there to remain until the spring of 1900, when she retired from active service and returned to the land of her birth, being in her seventy-sixth year. The history of the Gordons in India, is one of the cherished possessions of the United Presbyterian Church.

—The United Presbyterian, April 15, 1915.

THE WOMEN'S CONGRESS OF MISSIONS promises to be a very important event. The Program is under the direction of a local committee in California of which Mrs. Paul Raymond, ever intent on "The King's Business," is Honorary Chairman and Mrs. Denniston is Chairman. The General Advisory Commission of Women for Foreign Missions and the Council of Women for Home Missions are cooperating on the program. Mrs. Montgomery will lecture daily on her book The King's Highway. Miss Prescott will teach the Junior leaders. Able speakers are secured including Rev. Newell Dwight Hillis, D. D. All who go to the exposition must attend the Woman's Congress. The Pageant will be given:—

WHERE will it be?

In San Francisco.

WHEN does it take place?

June 6-13, 1915.

WHO is in charge?

The Council of Women for Home Missions. The Federation of Women's Boards of Foreign Missions. A large California Committee.

WHAT is the Program?

Inspirational Addresses. Institute of Methods. Conferences. Pageants. Study Classes. Exhibit of Literature.

WILL you pray?

For the Leaders, for the speakers, for the hearers, for the far-reaching influence of this Congress?

WHY not help?

By attending. By commending it to others?

A CALL TO PRAYER.

SABBATH—Pray for the Woman's Congress of Missions and the world-wide work for oppressed and helpless women and children which it represents; for its far-reaching and permanent influence in widening the Kingdom of God.

Monday—Pray for the Federation of Women's Boards of Foreign Missions and the Council of Women for Home Missions as they prepare and present the program; for the leaders and speakers; for all who attend.

Tuesday—Pray for unbroken unity in the local committee among officers, members of committees and all who have any part in making the plans; for wisdom; for singleness of purpose; for buoyant faith and enduring enthusiasm.

Wednesday—Pray for the enlistment of the prayers, interest, financial support and active service of large numbers of Christian women and young people throughout the Pacific Coast.

Thursday—Pray for a deeper sense of obligation in all Christian women; for a truer conception of the mission of the church; for more consecration and sacrifice.

Friday—Pray for the indifferent and uninformed women.

Saturday—Pray that the sole reliance may be on the power of the Holy Spirit, the sole aim that God may receive all glory always and in all things.

Prayer Hour Each Morning at Nine O'clock

THE CENTRAL COMMITTEE ON THE UNITED STUDY OF FOREIGN MISSIONS.

Have issued for 1915 and 1916 a text-book for Women's Foreign Missionary Societies, "*The King's Highway. A Study of Progress*," by Helen Barrett Montgomery, author of "*Western Women in Eastern Lands*."

This study book gives the impressions gained by Mrs. Montgomery in her recent trip around the world. She visited missions of nearly all the Women's Boards in the East, and has drawn her material from personal observation in many fields.

Her chapter headings are as follows:

Chapter 1. Along Old Mission Trails—In Europe and Egypt.

Chapter 2. "Coming, Coming, Yes, They Are!" A Study of Beginnings in India.

Chapter 3. The Lame Walk; The Blind See.—Social Christianity in India and Burma.

Chapter 4. A Nation at School—The Opportunity in China.

Chapter 5. One Heart, One Way—Study of Korea's United Church.

Chapter 6. The Hidden Leaven—Japan's Response to the Gospel.

The book contains six chapters, with preface and introduction, and has twenty-four full page illustrations. Price, in paper covers 30 cents; in cloth 50 cents, plus postage.

Mrs. Montgomery, who has been successful as author of three books and lecturer in many of our Summer Schools, has been of great assistance in preparing each year a pamphlet telling how to use the study book.

Price ten cents. Send all orders for books to the Literature Secretary, Women's Board, 905 Publication Building, 209 Anderson St., Pittsburgh, Pa.

* * *

"It is the Dawn of Peace! The nations
From East to West have heard a cry,—
Though all earth's blood-red generations
By hate and slaughter climbed thus high,
Here—on this height—still to aspire,
One only path remains untrod,
One path of love and peace climbs higher!
Make straight that highway for our God."

—Alfred Noyes.

CHANGES TO FOLLOW.

The great war over in Europe is going to change all the aspects of present-day civilization. Society, politics, religion, education, literature, science, art—all will undergo a change so that it will look like a new world. One cannot realize now how this universal change is going to happen. There will be new ideas, new manners, new objects of living. National life will receive such a terrific shock before the conflict is over that there will be a new order of things.

At least so much is predicted as a result of the war. It may not be so great a change as the wise men foresee, but the transition will be great. National life promises to take on a new purpose. The causes that brought on the war are fundamental, touching all the relations of social and political life, so there cannot be a readjustment upon the old lines. The new attitude of humanity brought about by this conflict will make no room for future strife.

Mankind has got its lesson. Many abuses that now insult humanity will disappear. There will be a new diplomacy, a new spirit of trade, a new social impulse, a new political aspiration. So great a war will not result in mere changes in plan and form. The changes will be elemental and radical.

—Ex.

* * *

NEW SUBSCRIPTIONS TO THE WOMEN'S MISSIONARY MAGAZINE.

April 6th to April 26th, 1915.

IS YOUR SOCIETY HERE?

Previously reported	191
First Church, Xenia, Ohio	1
Sewickley, Pa.	1
Harmony Congregation, Smithville, Ill. ..	2
Sterling, Kans.	1
Detroit, Mich.	2
Dunreith, Ind.	1
Valencia, Pa.	1
Walton, N. Y.	1
Low Moor, Iowa	1
Meridian Cong., Butler, Pa.	1
Pittsburgh, Pa.	1
Pittsburg, Kans.	2
Tarentum, Pa.	7
Service Cong., Albia, Iowa	1

A UNIVERSAL WOMEN'S PEACE MOVEMENT.

A Peace Congress, a Peace Ship, a political Peace Party—these are some of the ways in which Christian women are banding together to seek an end of war. All over the world women are longing and clamoring for peace. The latest movement among them, however, has grown without observation and appeals first of all to the deepest spiritual instincts. It is a movement among the women of our churches to emphasize Christian ideals of peace and is spoken of as the Christian Women's Peace Movement. Its constituency, as represented by officials who have pledged sympathy and cooperation, numbers at least four millions, including the Federation of Women's Foreign Missionary Societies, the Council of Women for Home Missions, and the World's Young Women's Christian Association.

For fifty years the Women's Foreign Missionary Societies have been living the doctrine of the brotherhood of man and preaching the gospel of the Prince of Peace to the uttermost parts of the earth. Foreign missions, being interpreted, are just international friendliness and world neighborliness based on the love and teaching of the world Saviour. Thousands of lives and millions of dollars have gone into carrying this message to the nations. It is estimated that one hundred million dollars have been spent by women in this constructive peace work during the past half-century. Today there are no less than forty Women's Foreign Missionary Boards, with a chain of peace stations (carrying the Gospel to all people) extending around the world. Their outlay for this purpose is \$5,000,000 annually. The Home Missionary Societies are engaged in America in the same foundation work of changing hearts and lives; of overcoming race prejudice and of bringing about sympathetic relations among different nationalities.

Consciously or unconsciously these already existing Christian organizations, including also the Y. W. C. A., are peace societies. Now a call goes forth to unite in working and praying for peace as

never before. The leaders of this new league for peace say:

"We do not propose to enter into the political side of the question, but will confine our efforts to a peace propaganda based on the teaching and spirit of Jesus. We submit no elaborate programme, but we will promise to enlist individuals and societies to pray for an end of war. We will teach the children in our homes and churches Christian ideals of peace and heroism. We will study the New Testament and accept its teachings concerning peace. We will endeavor to promote the understanding and friendliness of the nations by thinking of none as alien but all as children of our Heavenly Father."

Although still in its infancy, the league has begun to put forth literature and to make use, for the cause, of already existing machinery—namely, missionary and other periodicals, the religious press, public meetings, etc. Mothers and school teachers will be reached through the Congress of Mothers and Parent Teachers Association, which have heartily endorsed the movement. A peace stamp is being prepared, post cards and wall cards issued, and a pageant of peace and war offers a popular method of reaching the general public. It is suggested that Memorial Day would be a suitable time for this to be given and the pageant is simple enough to be produced in any village or town. Ministers are to be requested to preach a sermon on New Testament Ideals of Peace, on Sabbath, May 30th, also July Fourth will be made an international day of prayer among Christian women the world around. Notices have already been sent to China, Japan, India and the Philippines.

The pageant and other literature can be obtained by writing to M. H. Leavis, West Medford, Mass., and those wishing further information can obtain it through any of their Women's Board of Missions.

NOTE:—We have given space to the Christian Women's Peace Movement, the Women's Congress of Missions, and the Call to Prayer, etc., all in the interest of the cause which we represent in Christian Missions. This material was prepared especially for the "Bulletin" published quarterly by the Central Committee of the United Study of Foreign Missions. —EJH.

ONE HUNDRED DOLLARS.

A prize of \$100.00 is offered for a **STORY** (not an essay) not to exceed 4,000 words, setting forth **CHRISTIAN IDEALS OF PEACE**. The manuscript must be typewritten on one side of the sheet and should be in hand not later than June 15, 1915. Address Christian Women's Peace Movement, 705 Ford Bldg., Boston, Mass., enclosing stamps if manuscript is to be returned.

SUMMER SCHOOLS OF MISSIONS AND CONFERENCES, 1915.

Northfield, Mass.	July 8-15
Winona Lake	June 24-July 1
Boulder, Col.	July 6-13
Chautauqua, N. Y.	Aug. 25-29
Minnesota	June 16-22
Oklahoma City	1st Week in June
Monteagle, Tenn.	July 14-18
Silver Bay, N. Y.	July 9-18
New Concord, Ohio	July 30-Aug. 8
Princeton, N. J.	July 17-23
Monmouth, Ill.	July 23-31
Wooster, Ohio	Aug. 14-20
New Wilmington, Pa.	Aug. 13-22
Tarkio, Mo.	July 22-31
Denton, Texas	June 3-13
Asilomar, Cal.	July 7-11
Estes Park, Colo.	July 10-25
Lake Geneva, Wis.	Aug. 8-15
Blue Ridge, N. C.	June 25-July 4
Ocean Park, Maine	July 22-30
Duluth, Minnesota	June 8-14
Lakeside, Ohio	July 25-31

THE GLORY OF WAR.

Hoof beat and trumpet blast
And banners in the dawn!
And what of the grain in the fallow field
When the husbandman has gone?

Sword song and battle roar,
And the great grim fighting line!
And what of the woman in the door
And the blown grape on the vine?

Drum beat and draped flag
And he beneath his shield—
And what of the woman weeping low,
And the dead grain in the field?
—Dana Burnet in the New York Sun.

* * *

The July number will contain the Annual Reports of the Secretaries of the Women's Board, also minutes of the Annual Convention. Do not fail to renew your subscription in time to secure the July number.

* * *

YOUR SUMMER SCHOOL.

Do your plans for the summer include the Summer School of Missions in your District? If not, why not? In case it is utterly impossible for you to go or send the leader of your missionary society can you not be represented by one of the ablest young women of your church? You do not know what it might mean to the cause of missions.

A WOMAN'S PRAYER FOR PEACE

Unto Thee, O Lord, we cry in the night of the world's darkness for the coming of the dawn of peace. Is not the earth Thine? Are not the hearts of all men in Thy keeping? Remember the desolated homes, the long suspense of waiting, the sorrows of the exiled and the poor, the growth of hate, the hindrance of good, and make an end of war. By the love we bear toward fathers, brothers, lovers, sons; by the long agony of trench and battlefield and hospital; by the woe brought home to the hearts of mothers and by the orphaned children's need—hasten Thou the coming of the ages of good will. Raise up leaders for the work of peace. Show us our part in this redemption of the world from cruelty and hate and make us faithful and courageous. In the name of Christ, whose kingdom is our hearts' desire and whose will for men is love. Amen.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER

2929 Taggart Street, North Side, Pittsburgh, Pa.

Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.

THE LITTLE BLUE BOX.

It sat on my table and mocked at me,
The little blue box in my care,
With its hollow sound, and its light, light
weight,
And its short, neglected prayer.

For few were the coins that lay within,
And seldom the prayer was said,
And the open mouth, ever asking more,
Not often had been fed.

But there it rested in mute reproach
As I wilfully passed it by,
Or, to quiet my conscience, dropped in a mite,
But contented never was I.

And I cried to it, "Why do you goad me so?"
As I caught up the box in despair,
"There are many far better and richer than I,
And what is the use of my prayer?"

So I shut it away in a closet dark,
Behind a fast-closed door,
But the mischief was, I knew it was there,
And it troubled me all the more.

Then I set it out in a prominent place
Where daily observe it, I must,
And daily with coin, and daily with prayer,
I faithfully kept my trust.

And I said, "Dear Lord, if Thou ask of me,
The least of Thy servants, each day,
A prayer and a gift, it is little enough
Thy love and Thy faith to repay."

Now merrily clink the coins when they fall
As my Offering steadily grows,
While with thankfulness, and prayer and love,
The little box over-flows.

And I praise Our Lord for the gift to me
Of thy message of love Divine,
For a teacher, a guide, and comrade thou art,
Dear little blue box of mine.

PERSONAL QUESTIONS FOR MEMBERS OF MISSIONARY SOCIETIES TO ANSWER.

What did the church year, just closed,
record for you as an individual mem-
ber of your society?

How many times in the year were you
present *on time* at the monthly meeting?

How many uninterested women in
your own congregation did you invite
to join your missionary society?

How many did you call and take with
you to the meetings?

How often did you precede and follow
your efforts with prayer for God's help?

How many books and periodicals on
missions did you read during the year?

How many did you pass on to others
to read?

How many times did you do your
full share in adding interest to your
missionary programs?

How many times did you take part in
audible prayer?

How many times did you gather with
the "faithful few" in your prayer
circle?

How do you give your contributions
to your society?

Do you give regularly each month
through envelopes or do you give just
when some appeal moves you?

How do you give your Thank-Offer-
ings to your Lord?

Do you give systematically and pro-
portionately through the Thank-Offering
boxes, or, do you wait till the close of
the year and give an annual offering
when the many mercies and blessings
God has daily and hourly bestowed upon
you have been forgotten?

How many kind words of commenda-
tion have you spoken to the officers of
your society?

What are you going to do for your Lord during the coming year?

Take as the keynote of your future: "I can do all things through Christ strengthening me." Then work as if all depends upon yourself and pray as if all depends upon God, and success will follow.

HINDERANCES AND HOW TO OVERCOME THEM!

At this time of the year, when societies are planning for the new year's work, the following will prove helpful in its hints. This paper was read by Mrs. Guy McCracken during a Presbyterial Conference on the above topic, and published by request.

—M. C. P., Ed. T. O. Dept.

One of the hinderances that we have found in the work of our Missionary Society, is the lack of interest in missionary work among new members joining our church. Many of these come to us from other denominations, many from the world. They know little of our denominational missionary work and especially the part the Women's Missionary Society has assumed.

The only logical way to meet this difficulty is to instruct them in the work and thus arouse their interest and sympathy. The Women's Missionary Magazine is one of the best factors in this work. Our Literature Secretary has faithfully presented her claims. We hope during the coming year to distribute the Magazine more largely among our church women. We hope to have a system of honorary membership by which those not desiring to attend the monthly meetings may for a fee of one dollar, receive the Magazine for the year and thus be brought in touch with the work and eventually become enthusiastic workers.

But the personal invitation we have found the most effective. As one of our women said, "I joined because I was invited again and again."

The irregular attendance of members of the society is frequently a hinderance. A quarterly meeting with a special program is a great help, as it insures a full attendance at least four times a year.

A visitor occasionally to address the

society, adds interest and breaks the monotony of a routine program. But especially if each member can be made to feel what an inspiration her presence is to each monthly meeting, she will not be absent unless necessity compels it.

A third hinderance frequently encountered is the question of finance. Our home society met this difficulty one year ago. But new methods this year swept us on to success. In the first place we began to contribute at our April meeting in 1914, so we had the whole year before us for our offering. Also, many of our families became tithe payers and this was immediately felt in the treasury of our society.

Third, our treasurer is a very optimistic person. She gave us such bright reports and so much encouragement that it was an inspiration.

Courage is a great factor in success.

But, fourth, it meant sacrifice. The Christian spirit of our women reached the point where they were willing to sacrifice for the benefit of our Missionary Society. And here lies the secret of reaching and overcoming all the hinderances a Missionary Society must meet. It means sacrifice of money, of time, of thought, and all for the sake of the Lord's work.

THE THREE WORLDS IN GIVING—THOUGHT, SPEECH, ACTION.

Thought influences speech and both together influence action.

If you think of God's goodness and mercies to you and your's, soon you must speak of them to others—soon you will talk with God the Giver about them, and soon the "tree of gratitude" will grow and will keep on growing until you will live under its beneficent shadows, and thus your whole being will be brought into action God-ward.

If you live gratitude in your thought world, it will sooner or later find expression in action and gifts of gratitude will follow. It is into this beautiful, bright, joyous, happy gift-world, that we are striving to have all of God's people enter through the training in giving of thank-offerings to God "day by day, continually."

Reader! Do you meditate on God's goodness? Do you speak of it to your friends and companions? Does your action express your gratitude? If you do all these, you will have great joy in the giving of offerings of gratitude that others may learn to live their lives Godward, in thought and in speech and in action and God will pour out His richest blessings upon you, as your reward.

GLEANINGS ON GIVING.

Copy on Cards and Distribute for Response at Roll Call of Societies.

Spurgeon once reminded his congregation that they lived by breathing in and by breathing out. Prayer is breathing in the heavenly atmosphere, and praise is breathing it out. They go together.

Dr. Parkhurst declares that it requires more piety—a great deal more—to make a man thankful for what God has already done for him than is needed to make a man pray and trust God for something that the man wants God to do.

Says William Law, "If any one would tell you the shortest, surest way to all happiness and all perfection, he must tell you to make a rule to yourself to thank and praise God for everything that happens to you. For it is certain that whatever seeming calamity happens to you, if you thank and praise God for it, you turn it into a blessing. Could you therefore work miracles you could not do more for yourself than by this thankful spirit, for it heals with a word-speaking, and turns all that it touches into happiness."

Some one has compared ingratitude to a traveler riding on the inside of a coach with the curtains all drawn down. Thanksgiving, on the other hand, is like a traveler who rides on the outside of the coach, so that he may miss none of the grand and beautiful sights. Which are we?

Not what we get in this life but what we give makes us rich.

We need to watch against a grudg-

ing service, as Satan is ever trying to get in the word "duty" instead of "delight" in giving to the Lord.

Do good with what you have or it will do you no good.

Each first day of every week waits for its proportion of what God has given to us.

The life which is void of the grace of giving lacks the full symmetry and beauty that are proper in a Christian.

None have been left without a blessing, and none are so poor that they have nothing to give in return.

Gratitude is the fairest flower that blooms in the human heart.

God is Himself a cheerful giver, hence He loves to see His own character mirrored in His children.

God's abounding grace comes in through the same door our gifts go out. Some open the door so little that only a little grace can get in. Thus we impoverish ourselves by trying to retain our riches.

God's Word is full of promised blessings, but given in degrees. Upon those who fear His name He bestows general blessings. Upon His own people special blessings. Only upon those who are faithful in the paying of tithes and offerings has He promised to pour out His blessings. Malachi 3:10.

Every life is surrounded with a great many blessings it knows nothing about—blessings that are affecting that life all the time, but unrealized. The only way to discover these unknown blessings is to be thankful for the blessings we do know.

When one of our friends does us a favor, we say "Thank you." When he does us another, we say "Thank you" again. We never think of saying "Thank you" to our friends in a lump,

at the close of the day, perhaps, for all the kindnesses they have done for us during the day. Why should we not in the same way express our thanks to God as we go along?

Every gospel message that reaches a human heart must be spoken by human lips. Gratitude for the gospel should prompt those who have it to pass it on to others.

The Lord's work can only be done with what we sacrifice, not by what we can easily spare.

Nine-tenths of the money given to foreign missions is given by one-tenth of the church membership, while one-half of the membership give nothing at all.

Of the twenty millions given annually for the support of the gospel, one million five hundred thousand comes from native Christians in heathen lands.

Giving and living for Christ are usually so closely allied that one follows the other as the night follows day, especially when giving comes first.

Large giving helps to larger living.

I am God's; then I must live for His glory. My time is God's; I must spend it to His glory. My money is God's; I must use it to His glory.

Only the grateful Christian can rightly sing the new songs of praise and thanksgiving. Only he can realize that love to God which enables him to see in every human being a brother and every blessing a gift from God.

What prompts the spirit of unwillingness to give to the cause of missions?

Lack of knowledge.

Lack of sympathy.

Lack of love.

Lack of faith.

All these are the outgrowth of selfishness and ingratitude.

SENIOR LIFE MEMBERS.

\$25.00 Each.

Received March 20, 1915 to April 20, 1915.

Miss Iva McCracken, Pawnee City, Nebr. By her mother, Mrs. Margaret E. McCracken. Both members of 1st Church, Pawnee City.

Mrs. David Cherry, Xenia, Ohio. By her daughter, Mrs. Frederick Elliott.

Mrs. R. B. Miller, 5637 Northumberland Ave., Pittsburgh, Pa. By her mother, Mrs. Mary S. Gordon.

Mrs. Samuel Yourd, 625 Highland Ave., Carnegie, Pa. By Y. W. M. S., Carnegie, Pa.

Miss Martha McGrew, Carnegie, Pa. By Y. W. M. S., Carnegie, Pa.

Mrs. Helen Merle McCreight, Creston, Iowa. By her aunt, Mrs. Mary Service.

Mrs. William F. Rotzler, New Concord, Ohio. By W. M. S., New Concord, in memory of the following crowned ones: Mrs. Nancy Best, Mrs. Mary H. Speer, Mrs. Elizabeth Hancock, Mrs. Susan McConaughy, Miss Jane McCreary, Miss Rachel Lindsay, Mrs. Belle P. Marshall.

Mrs. W. G. McCornack, Traer, Iowa. By W. M. S., Traer, Iowa.

Mrs. H. W. Stevenson, Traer, Iowa. By a friend.

MRS. J. B. HILL, Treas.

The General Treasurer, Mrs. J. B. Hill, has changed her address from 5630 Bartlett St., Pittsburgh, Pa., to 5845 Marlborough St., Pittsburgh, Pa.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "HE THAT WINNETH SOULS IS WISE."

AIM: "WIN ONE."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Boma Beatty, Sialkot City, India

Miss Eleanor W. Maconachie, Pathankot

Dr. Anna Boggs Watson, Tanta, Egypt

Miss Bertha Houston, Frenchburg, Ky.

Miss Christianita Totten, Henderson, N. C.

NEW Y. W. SOCIETIES.

Allegheny Presbyterial, Ben Avon Y. W. M. S.; 18 members; President, Lily Glover.

Puget Sound Presbyterial, 1st Seattle, Bamba Mission Circle; 22 members; President, Lou McKean.

REORGANIZED.

Northern Indiana Presbyterial, Hebron Y. W. M. S.

Pittsburg Presbyterial, Pittsburg, Kans.; Janette C. Alter Y. W. M. S.; President, Mildred Stevenson.

WHO IS MY NEIGHBOR?

When Jesus was on earth in person a lawyer made trial of Him by asking this same question. For answer Jesus told him the story of the "Good Samaritan." If each young woman would read this same story with the help of the Holy Spirit to interpret the truth, and then in earnest prayer ask the heavenly Father the same question, "Who is my neighbor?" each one would be directed and led to "Go and do likewise." Surely His "Kingdom would come" with observation.

Our Y. W. M. Societies are small families of God's daughters, for they are made up of "Daughters of the King," and they are scattered over the territory occupied by our United Presbyterian Church. They have neighbors for whom God is holding them responsible, to whom He is sending them to carry a message of His love and to help

them to come into right relations with Jesus Christ, Who loved them and gave Himself for them.

Who is My Neighbor?

"Somebody near you is struggling alone

O'er life's desert sand;

Faith, hope and courage together are gone;

Reach her a helping hand;

Turn on her darkness a beam of your light.

Kindle to guide her, a beacon fire bright;

Cheer her discouragement, sooth her affright,

Lovingly help her to stand."

Every society has its own environment and there are special local needs in your own fields where you can lend a helping hand.

Do you live in an industrial center? There are the great armies of wage earning girls and women. They serve in the homes, shops, mills, factories, and schools around you. Perhaps they touch elbows with you every day ministering to your needs and thus affording you many opportunities to help them. Perhaps you are one of them and many opportunities come to you every week, to do the part of a good Samaritan to some one near you. You are called to live the gospel before those who have not accepted it; to win them to Christ by letting them see the beauty of His life in you. Are you "Eating your morsel alone" while they are starving for the Bread of Life?

Perhaps you live near a section where large numbers of immigrants have congregated and live. They are helping to

build our cities and railroads and by hard laborious toil are helping to give us many of the comforts we enjoy.

The presence of these foreigners in our midst, says a writer, is testing the sincerity of our missionary purpose. We are greatly interested in them in their own lands and listen with great enthusiasm as our returned missionaries tell of their habits and customs and of thrilling experiences of work among them. Now God has brought them by millions to our own doors that we may give them the gospel here. The personal touch is one great factor in the molding of the immigrant forces around us into a Christian civilization. Let us contrast two incidents: A charming, cultured woman returning to her home town, said to her sister, with her first greeting, "O, Mary, what do you think I saw, an Irishman on the main street as I came up. It seems as if there could be little pleasure living here now if they are to be here." An alien in her cultured town was looked upon with repugnance and horror.

A Christian gentleman, wishing to honor his Master, decided to learn a few sentences in Italian and then began to speak to the boy who blackened his shoes and sold him a paper, to the man who sold him fruit or peanuts. With a smile he said, "Good morning" to a laborer whom he frequently met and when he repeated it the second morning he dropped his dinner pail. The third morning the tears came into his eyes and he stopped and said, in broken English, "You are like Jesus Christ." To love your neighbor as yourself is to be God-like.

Could you not help to meet the hunger for God and the appeal for Jesus Christ which has power to draw these undesirable people to a higher level and a more useful citizenship?

Our Y. W. M. Societies may do something to reach the children of the immigrants. They are placed in a unique position standing as they do between the civilization of the old world represented by their parents and that of the new world. It is said that the criminality of these children is three times as great

as that of their parents. They may be organized into clubs or sewing classes and reached through social settlement work. Through the kindergarten and school they may be led to cultivate anew a respect for their parents and for the heroes and ideals of their home land and also at the same time be led to respect the best in America. God has laid on us a real duty towards our neighbors who have not accepted Jesus Christ. We must not say to them, "Go and come again and tomorrow I will give thee, when thou hast it by thee."

We owe them love. Christian sympathy, kindness, and love must be shown to those whom we would win. We owe them service. Christ said, "Go ye and preach the gospel." He also said, "When ye make a dinner, call not thy friends or rich neighbors; lest they also bid thee and a recompense be made thee. But when ye make a feast call the poor, the maimed, the lame, the blind, and thou shalt be blessed."

We owe them the duty of prayer. Let us pray that great missionary prayer of Paul's found in Eph. 3:14-21 and it will be "according to the power that worketh in us." We are the Gentiles for whom Paul prayed. Let us pray for the further spread of the gospel to the people of our generation.

Special neighbors of our Y. W. M. Societies are the five missionaries who have been set aside as special workers to be supported by the Y. W. M. Societies. Let us love them and give them the special service of prayer and support.

"He that winneth souls is wise."

VIRGINIA CAROTHERS,
Braddock, Pa.

IS THE MAGAZINE IN YOUR HOME?

You have had many privileges, having just finished a high school course; or, a college career has been yours. You may be a practical young business woman, a teacher or a home-maker. With all that you have learned in any of these ways, there is yet knowledge to be gained. As a progressive, Christian young woman, you need a broader view of humanity,

such as is found in missionary periodicals.

As a loyal supporter of your denomination, you should naturally desire its missionary organ, the Women's Missionary Magazine. A member of a Canadian church, recently subscribed for this publication, desiring to have the advantage of the Thank-Offering pages particularly, hoping thus to stimulate their organization to greater things. Expert judges outside the pale of United Presbyterianism say our Magazine "is second to none." The best way for us to speak is by action.

What an advantage to the program is the Magazine! So much help is offered on the current subjects. No missionary society should expect to remain very long intelligently missionary in character if it fails to keep informed generally and specifically in regard to its own fields of endeavor as, also, the world's work. Knowledge precedes the right performance of duty. If we do not know our fields and their needs, we are as likely as not to violate the purpose for our existence as a missionary organization and we follow blind sentiment rather than wise choice in the distribution of our funds.

If the Magazine were generally read, many points regarding a secretary's work might be made clear. Sometimes suggestive plans for the year's work appear. How much better and easier these plans would work out if every society would read instructions and follow as far as practical. The matter of how to fill out the yearly report blank correctly was found in miniature blank form in a recent Magazine. Any congregational or presbyterial secretary studying those pages carefully could not help but present a clear, well prepared report.

How much better you may know our missionaries, Home and Foreign, if you read their communications found in the Magazine pages every month. If we do not know them, we cannot have their best interests at heart. Every month you can read the minutes of the Board meetings. The church at large can thus keep in touch with its agents. For one dollar a year you can know much of the

work done by the women of the church at home and abroad. Sympathy, gifts, prayer, will follow knowledge.

In many homes, the mother may not have the necessary dollar, the sharing of the family income not being practiced. There may be a daughter in the home who is a wage earner. She will never miss the dollar which will pay for the longed for Magazine. She gladly gave the same amount for new gloves, a new fangled collar, a beautiful girdle, or a ticket to a football game. She will never stop to question the spending of a dollar for the Missionary Magazine to minister to her mother's pleasure.

There is a great desire to have a shower of new subscriptions at the coming Convention. 1500 is the clarion call! You can make 1499 read 1500! How? By mailing the proper amount, one dollar, to the Women's Missionary Magazine, in care of the Women's General Missionary Society Convention, Spokane, Washington, early in May.

While many mothers are subscribers to the Magazine—the bulk of subscriptions coming from Women's Societies doubtless—yet there are many who must forego the privilege. Young women, this is your opportunity to do a kind deed. Do it now. In a small way, you can imitate the example of Daniel Ford, the proprietor and editor of the Youth's Companion for many years. He was noted for his wide and generous benefactions. A little poem found in his desk after his death doubtless explains much of his thoughtfulness. Its title is sufficient as a reason for prompt action on the part of those who can help the Magazine by subscriptions—"I shall not pass again this way!" Then, "Never put off till tomorrow what you can do today."

WILL YOU BE ONE TO HELP MAKE THE 1500?

I. B. L.

HOW ONE SOCIETY RAISED FUNDS.

It had long been a problem in our Young Women's Society of how to raise money for missionary purposes. We had always depended upon the membership

dues to pay our pledges and to furnish funds for any missionary work.

So often appeals would come to us in one form or another—the Magazine pages would plead for help in some field of the women's work; often some specially worthy cause would pull at our heart-strings and how we did wish that we might respond with even a little contribution to some of the appeals; but after our pledges were paid there was always the sad lament—no money in the treasury.

Our membership is composed of quite a number of working girls, teachers and young women who do not have a large income from which to contribute money aside from the monthly dues and the Thank-Offering, so we felt some plan should be devised to earn money which would not involve extra contributions or the resorting to fairs, bazaars or similar methods.

Accordingly, we decided on the group plan and the results of this plan during the past year we give in this article with the hope that it may encourage Societies that have had a similar problem to try the plan and that it may stimulate other Societies to enlarge the scope of their activities.

The Society was divided into four groups, each under a competent leader, and each group directed to earn as much money as possible, according to its own plan.

Group No. 1, which had among its number several teachers who taught in the same school, decided to serve cooked lunches to the teachers who were compelled to remain at school during the noon hour. The luncheon was prepared and served by this group of teachers, charging each person ten cents. From eight to twelve teachers were served each day regularly for over two months. All the provisions were paid for out of the receipts, with the exception of a few donations, and the sum of \$40.25 was cleared. One member of this group, by her crochet needle, made articles and sold them at the holiday season, earning in a very short time \$25.00 by which she made herself a life member of the Women's General Missionary Society.

This group replenished the treasury with \$65.25.

Group No. 2 held a bake sale at which home-made bread, cakes, pies, and other edibles sold readily, earning for the group \$21.00.

Group No. 3 gave a pipe organ recital and musicale in the church at which a silver offering was taken and the sum of \$30.00 realized and placed at the disposal of the Society.

Group No. 4 decided on the Larkin Church Aid Plan. By purchasing direct from the Larkin Company, supplies of laundry and toilet soaps, toilet articles, spices, extracts, etc., saves the expenses and profits of the middle-men and the profits which amount to half the selling price goes to the purchaser. But to church societies an extra reward for sales service is given so that on a \$23.00 order the Society receives \$13.00. This group had nine workers. Each worker was given a Larkin's order blank and price list and they visited the members of the congregation, asking them to buy their soap, toilet articles and many other home requisites from the Larkin Co. through them. It was surprising how readily the products sold when it was told that the profits were to go to the Young Women's Missionary Society. The workers became enthusiastic over the plan and after a few days' work, the result of the combined efforts was an order for over \$119.00 worth of products; one young woman alone selling \$40.00 worth. This meant a profit to the Society of \$65.55 after expenses were paid.

The total amount earned by the groups was \$181.80 and this was all contributed to the work of the Women's General Missionary Society.

Group No. 1 made one of its number who has been a faithful member of the Society for many years, a life member of the Women's General Missionary Society. Group No. 4 remembered Mrs. Yourd, who has served the church so devotedly, not only in her own congregation, but in the larger sphere of work, the Women's Board, and made her a life member of the Women's General Missionary Society.

The plans here given all involved some hard work but the members considered the work a pleasure because they were earning missionary money. By means of the plan, young women who had never done much in the Society became enthusiastic and interested workers and learned that the sacrifice of time and strength in the Lord's work has a value as well as the gift of money.

(MRS. F. E.) SUSAN McNALL-HERRIOTT,
Carnegie, Pa.

THE IDEAL YOUNG WOMEN'S SOCIETY.

First, we might notice the enrollment and the regularity of attendance at each monthly meeting. When Mary and Joseph went in search of the child, Jesus, they found Him in the temple questioning the doctors. Upon asking Him, why He lingered, He replied, "Wist ye not that I must be about My Father's business?" Just so with the members of a Society. May each member feel the need of being about her heavenly Father's business to help spread the Gospel.

Many times we hear the cry, "Oh! I could not lead the meeting, and it will be impossible for me to do so." Has she any real excuse? No. She just is not willing to try. If each member whose name appears as a leader on the topic card would put forth the least effort to lead a meeting she would soon find it a reasonably easy matter, as God would readily help her go forward. She should bear in mind the words of our Lord and Saviour when He said, "Be up and doing while it is day for soon the night cometh wherein no man can work."

How often we find some member's name on the topic card with some subject to bring out at a meeting and when the appointed time comes she is not there or else makes some excuse for not taking her part. Will God accept any excuses for us not becoming a Christian or doing a Christian's duty? No, not so, but we find in Revelation 2:10 in Christ's message to the seven churches, where He said, "Be thou faithful unto death, and I will give thee a crown of life." Hence, should we not be more faithful so as to receive this crown.

Then, there should be prayers offered, but frequently we find only one prayer and that always by the same person at every meeting. How can we expect to do any good without praying when we are told that the effectual, fervent prayer of a righteous man availeth much. We find a proof of that saying in Acts 12, and find Peter bound in prison. We are told that prayer was made without ceasing by the church unto God for him, and about midnight while sleeping between two soldiers, the angel told him to arise and follow him, which he did and was freed from his chains. If prayer could release Peter from prison bondage, how much a Society could accomplish just by prayer.

Also, at our monthly meetings we should praise God, for by offering praise, we are glorifying God. Paul and Silas being bound in prison, prayed and sang praises unto God and all the prisoners heard them. Immediately the prison doors were opened. The keeper, beside himself lest the prisoners had escaped, was so surprised to find them with shackles removed yet still in the prison. He was converted and relieved the distress of Paul and Silas. Our Societies might bring many to Christ by our prayers and praise.

Most Societies have a yearly membership fee. If this be the case, each member should feel it her duty to God to pay such fee promptly. By so doing the Society treasury will always have funds at hand. If every member would recall to mind, how Paul in his second letter to the Corinthians said, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver," there would be no dues unpaid.

In the Autumn the Society should hold a Thank-Offering service and should gather in the funds. There might be a special program, a public meeting in the church might be wise. Let each one remember how Moses commanded in Deuteronomy 16:17 that every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." And again, he said, "All the tithe of the land, whether of the seed

of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord."

We should not practice the missionary spirit just on the regular monthly meeting day, but all through life and especially when we are dispensing our worldly duties:

Little deeds of kindness,
Little words of love,
Make this world an Eden,
Like the heaven above.

Not only deeds and words, but we can add, by our means, and help spread the Gospel all around us.

The Society should use its means both for home and foreign work, freely, and be sure it is always being used for Mission work.

Each member should have a copy of the Missionary Magazine at hand so as to be thoroughly acquainted with all missions and to keep in touch with the missionaries and their needs. As we find in Revelation 1:3 where John in writing to the seven churches in Asia said, "Blessed is he that readeth, and they that hear the words of this prophecy and keep those things which are written therein; for the time is at hand." Perhaps one would be blessed if they would read more about missions.

And now let us dwell together in unity and work with all diligence to spread the Gospel of Jesus Christ. May we not be weary in well doing for in due season we may reap a bountiful harvest.

L. MARGARET STEELE,
Y. W. M. S., Shushan, N. Y.

THE BUSINESS HOUR. HOW MAKE IT PROFITABLE?

In our Society every other meeting is a work meeting. Last year we made flannelette night gowns for needy children, also beautiful paper flowers (peach blossoms) to decorate the social hall of

the church. At our program meetings, we studied "Immigration" and one evening we were very fortunate to have Mrs. J. C. Alter talk on "Work Among the Indians."

We have a business hour at every meeting and sometimes this hour has been so interesting it has crowded out the program which was postponed another meeting. We find that our business meetings accomplish more and are more interesting when we follow parliamentary rules. Robert's Rules of Order, of course, are the very best, but we find more simple rules do just as well; in fact, are less confusing for small Societies. We expect a report from all standing and special committees at every meeting. The more members interested, the more real interest in these affairs.

It has been very difficult to persuade any body of women, younger or older to make a motion before discussing a question. Perhaps this is due to many questions being voted before the members were fully informed on the subject and has made us over cautious.

When the business hour is not well attended we have our program first. Another feature is to have something to do, some definite bit of work. Then those who miss this hour will feel as if they really did miss something. It is a mistake for the president or chairman to do very much talking outside of her official duties. If there are subjects to be brought before the Society of which she is the only one informed, it is a good plan to write these out carefully and give them to individual members to put before the Society. To stimulate interest in parliamentary rules it is a good plan to appoint a special committee on parliamentary law.

FANNY M. PETRIE,
King's Daughters,
1st Church, Los Angeles, Cal.

FOREIGN DEPARTMENT.

Mrs. H. C. Campbell, Secretary, 6410 Beacon St., Pittsburgh, Pa.

In the May number, 1914, we asked you to pray that this might be a year of "doubles." In one respect, at least, this prayer has been answered. We reported in May number last year three young women offering themselves as foreign missionaries. This year we report six with perhaps one or two more before the party will sail in September. Their names are as follows: Dr. Anna M. Jack, Miss Mabel Stewart, Miss Alice G. Burnham, Miss Helen Jeanette Martin, Miss Daisy Robertson, and Miss Edna Jean Giffen. Miss Stewart is the daughter of Dr. and Mrs. Robert Stewart of India. Miss Giffen is the daughter of the Rev. John and Mrs. Giffen of Egypt, and Miss Robertson spent quite a number of years as a short term worker in Egypt. Dr. Jack will go to India in order that she may have an opportunity to acquire the language before Dr. Maria White leaves on furlough in 1917. Pray for these workers that they may go out in the power of the Spirit and thereby win many souls for Christ. None of these salaries are pledged and no money in the treasury for this purpose. Pray that the Master may put it into the hearts of individuals and societies to assume the whole or part of these salaries and thereby keep the General Fund available for other work. We are confident that He who has called them into service will provide the necessary means for their support.

Dr. and Mrs. Scott, Dr. Holiday, Pollock Maxwell, a son of Rev. Robert and Mrs. Maxwell, Miss Kate A. Hill, and Miss M. M. Wilson all left India for the home-land on March 23rd. You will be sorry to learn that Miss Wilson and Pollock Maxwell came home on account of health. The others, to spend a well-deserved furlough.

A beautiful booklet called "A Garland of Marigolds" has been prepared by the lady missionaries in India for publication instead of the ordinary annual report of work done. It is profusely illustrated and exceedingly interesting; as much as any romance you have ever

read, with the added interest that it is every word true. The cover design and all the rest of the copy was prepared by the editing committee and came in such good shape that all that one had to do was to hand it over to the printer. Knowing the value of this book, the missionaries in India have requested that it be sold at ten cents a copy and that Miss Emma Dean Anderson and Miss Kate Hill be responsible for its sale. None are to be given free. This will, of course, not quite cover the cost of printing and makes no provision whatever for postage. They seem to feel that we appreciate *most* the thing *we* pay *something* for. Hence this experience is to be tried this year. We feel sure that everyone interested in India will want at least one copy. It is really a work of art. To quote the letter which accompanied the copy, "Every bit of it has been soaked in prayer, and we bespeak for it a prayerful reading."

An editing committee in Egypt directed by Miss Minnehaha Finney has also sent material and cuts for the story of our work in Egypt. It is also intensely interesting and must be helpful to anyone who cares to know of our wonderful work in the land of the Pharos. It also will be sold at ten cents a copy and none distributed free. Do not forget that the sale of these books is not to make money, but to deepen the interest and help to pay the necessary expenses in getting them out. Miss Finney and others have worked very hard to get reports and pictures in time. Material for these books reached the Foreign Secretary on the 17th of March leaving very little time to have them printed and started westward on the 11th of May. Cannot tell you anything about the Sudan report for none has at this date reached us.

Your prayers are asked for the widow and family of Rev. J. W. Ballantyne of India who passed into eternal life, April 5th, 1915. He seemed to be so much needed here but the One Who makes no mistakes called him up higher.

Miss Lois McCracken has resigned on account of health as a missionary to Egypt, but hopes in the future, if the Lord will, to take up the work in that country in some form. Miss McIntyre and Miss Dickey and Miss Williams are all improving. The last named being with her parents in California.

We are still praying that the Master will send us the necessary funds for the completion of the buildings of Tanta Hospital, upon which work was suspended last August owing to war conditions. Now that Egypt is a British protectorate we confidently expect that work on the Tanta Girls' School and on Tanta Hospital will be commenced in the very near future.

The minutes of the Sudan Missionary Association and estimates for work for the ensuing year reached us in good condition telling us also that our missionaries are all well. An interesting letter from Mrs. Dr. Lambie tells of the experience in Nasser and also in Doleib

Hill. Pray for these friends of ours on the very out-post of our missionary work; isolated and often lonely.

All hearts are turning toward Spokane. Pray that the president and entertainment committee and all others responsible for the details of the Spokane Convention may be kept in health and strength and led by the Divine Spirit in such fashion that Spokane shall be the most spiritual convention we have ever had. With the proverbial western hospitality the city seems to be planning to give itself to the delegates.

The Chamber of Commerce have offered to entertain the members of the Women's Board and the Magazine Committee at one of the finest hotels in the city. Pray that the delegates may be taken in safety to their destination; that the loved ones may be preserved in peace and safety during their absence and that we may have a joyful meeting with workers from every field and the Master Whom we love.

JUNIOR DEPARTMENT.

By Mrs. I. H. Milliken, Junior Secretary, 205 Lexington Ave., Aspinwall, Pa.

MOTTO: MARK 11:24.

AIM: EVERY PRESBYTERIAL REPORTING. TOTAL MEMBERSHIP 25,000.

ATTENTION SUPERINTENDENTS!

This page will be open for questions on any phase of Junior work. Questions to be asked and answered by Junior workers at large. There is nothing especially new about a question box, but there can be something new and interesting each month if YOU take hold of the work and do your part.

Send any questions and answers to the

General Secretary, whose address is at top of this page.

Question: "What do you do to make the Junior meeting interesting?"

Question: "Give the plan of your most successful Junior social?"

Question: "Should children be offered rewards for attendance and work done in the Junior Society?"

L. G. M.

OUR INDIAN DEPARTMENT.

Mrs. Ada K. Wilson, Secretary, 1112 South Ave., Wilkinsburg, Pa.

A letter received from N. Yakima, stated the society there had decided to take the Warm Springs Mission as its Home Mission work this year. This letter was much appreciated, as it brought its message of good will and helpfulness.

Not many of the older Indians at Warm Springs can read, but many of the younger married ones read, and these together with the twenty girls in Mrs. Jackson's Sabbath School Class and the boys in Mr. Jackson's class, will be provided with Bibles by the Matron of Bethany Home, Pittsburgh. A very beautiful and generous donation, for which we are most grateful.

Our Board of Publication, also, came to our help and donated 75 copies of Psalter Hymns for use at the Warm Springs Mission.

Recently Mr. Jackson conducted the funeral services of the last of three Piute Chiefs. This old Chief had a most thrilling history. About thirty-five years ago he was compelled by the Bannock Indians to fight the white people and he was taken captive and sent to Vancouver. While there he succeeded in convincing the U. S. authorities that he was forced into the battle and begged to be allowed to return to his Christian friends at Warm Springs. This was granted, and he has lived there ever since and he received a Christian burial as his dust was committed to

mingle with the dust of his beloved Christian Warm Springs.

A prayer circle has been started by Mrs. Jackson, and at the first meeting thirteen women were present. As there were only five chairs, eight were compelled to sit on the floor. A favorite form of worship is testimony. One old mother said, "I try to be a good Christian and live as the Book tells us to, but I'm afraid I have not lived as good as I should or my daughter would not be so bad." Another said, "My children do not all believe as I do, but I hope I may be strong so they will not draw me away; I am much troubled about them and want you all to pray for them." These confessions and humility are most appealing.

At the communion services held recently, there were five accessions—three of these coming from our Simnasho field.

Mr. Matthews sends a most interesting account of the way the money allowed by the Board, for sick and poor Indians, was expended. He says there are Indians at Simnasho who are deserving of aid and yet they do not make their wants known unless we discover them. These are the kind of people for whom the Board allowance is intended.

Rev. Mr. D. A. Cooper left the Tama field April first. We hope to be able to report his successor in the very near future.

The next issue, June Magazine,
is a study in Home Missions.

THE UNITED PRESBYTERIAN MISSION LIBRARY

475 Riverside Drive, New York 27, N. Y.

LITERATURE DEPARTMENT.

In charge of Miss R. Elizabeth Milligan, Literature Secretary, 904 Publication Building, 209 Anderson Street, Pittsburgh, Pa.

When this Magazine reaches its readers some will be preparing for the journey to Spokane; and may we not confidently expect that all the women of the W. G. M. S. will be much in prayer that the Holy Spirit may be poured out in rich measure upon the Spokane Convention and that the Convention may bring a blessing to each delegate and through her to every woman in her presbyterial?

There will, as usual, be a literature display at the Convention, and we urge every delegate to make a study of the literature and be prepared to carry a goodly quantity home with her for the use of her society and presbyterial.

In order to secure much needed space and make room for new supplies, we have decided to close out our "Home Mission Maps" at a great sacrifice. Any woman who is interested in the work of our church at home would find this map very valuable, as all the presbyteries and mission stations in the home-land are located on it. We have decided to send this map free to any one who will send cost of transportation. By ordering several sent to one address as a distributing center the transportation charges would be considerably lessened. We hope that many will take advantage of this offer and order immediately. Remember, "First come, first served."

The Foreign study book for 1915-16, "The King's Highway," is now on sale in our department. This book should appeal very strongly to United Presbyterian women, as the first chapter deals almost entirely with the work of our church in Egypt. In it, Mrs. Montgomery, the author, in her usual delight-

ful way, gives the impressions gained in her recent trip around the world. Cloth, 50 cents; paper, 30 cents. Postage additional.

The Junior book, "Around the World With Jack and Janet," is written by Norma R. Waterbury. Price 25 cents, postage additional.

The Home Mission study books are, "Home Missions in Action," by Mrs. John S. Allen, and the Junior book, "All Along the Trail," by Sarah Gertrude Pomeroy. The Senior book is 35 cents, and the Junior book is 29 cents, postpaid.

Have you read "The Sorrows of Egypt?" An Egyptian missionary writes, "I am so glad to see this splendidly written account of 'The Sorrows of Egypt' in such convenient form. I trust it may be very widely read and do a great deal of good." 3 cents per copy, 30 cents per dozen.

Order your copy of "A Master Builder on the Nile" from our department. It is a wonderful book and every United Presbyterian woman should read it. Price, postpaid, \$1.50.

Remember the W. G. M. S. pin is 35 cents. You will want it at the Convention.

A "Prayer Cycle for the United Presbyterian Church" will be on sale at the Convention at 10 cents per copy. It has been prepared to supply a long felt need for the united concerted prayer for the work of our church and for those who are spending their lives for the advancement of Christ's Kingdom on the earth. If we believe Christ's promise, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father," what might we not expect from our Father in heaven if the whole church were to agree as touching this greatest of all enterprises, *Christian Missions*.

FIELD SECRETARY NOTES.

By Mrs. J. C. Alter, Field Secretary, 48 Berkeley Way, Santa Cruz, Cal.

AN EFFICIENCY QUIZ.

- I. A ten per cent. increase in membership over statistical report of previous year.
What per cent. of the women of the United Presbyterian Church belong to a missionary society? (About one-third).
Give two reasons why Christian women should identify themselves with missionary endeavor.
- II. (Sec. a). All missionary society funds to be sent through presbyterial treasury to General Treasurer of the Women's General Missionary Society. (Sec. b). Increase in contributions to all departments of our women's work. Name departments of W. G. M. S. and state how they are supported.
What is meant by "diverting funds from their regular channels?"
- III. All reports, contingent fees and pledges attended to promptly when due.
How does the Golden Rule apply to reports?
What is the purpose of the contingent fund?
Why is a pledge to missionary's salary "special?"
Would there be any gain to our work in general if society funds were taken to meet pledge to missionary's salary?
- IV. A definite share in Home or Foreign missionary's salary.
In addition to aiding in financial support, are you upholding your special missionary through daily, definite prayer and intercession?
- V. Ten per cent gain in number of subscriptions to our Women's and Junior's Missionary Magazines.
What rank does our Magazine hold among missionary periodicals today?
What place does it have in your home?
Is the "Wee Magazine" available to your children?
- VI. A systematic study of mission-study text-books.
Why is mission study work at our monthly meetings not systematic?
How much time is allotted? Results?
Are you planning for a weekly class this year?
- VII. A Prayer Circle to meet at stated times, or at call of president.
Why is this the pivotal point in the Standard of Efficiency? Name three benefits resulting from a spirit-filled prayer circle.
- VIII. (Sec. a). A young woman's missionary society or organized Sabbath School Class Circle.
(Sec. b). A Junior Missionary Society of Little Light Bearers' Band.
Why is young women's work of vital importance to our Women's General Missionary Society?
Have you presented the Young Women's Special Work to your Sabbath School Class of young women?
Do they have a daily prayer list of young women's special missionaries?
Have you given the children of the congregation a chance for missionary expansion and expression in the organization of a Junior Missionary Society?
- IX. A ten per cent. gain in number of tithe payers in society.
If personally, intensively applied, what temporal and spiritual promises would be claimed through tithe paying? "A tip or tithe, which?"
- X. Increase in Thank-Offering with observance of one week prior to annual ingathering for daily praise, intercession and self-denial.
How does the Thank-Offering contribute to the support of the W. G. M. S.? What part does it have in the life of the individual giver?
From the threshold of a new year, have you resolved to measure up fully to the Standard of Efficiency? And to God's standard as well? 2 Tim. 2:15.

BOOK REVIEW.

BY MRS. J. P. WHITE.

"A MASTER BUILDER ON THE NILE."

The Master Builder on the Nile is a book of unusual interest and should be read by all United Presbyterians. We talk with pride of our mission work in Egypt, but few realize the price paid by those who laid the foundation of that work. The trials and sacrifices of this pioneer missionary, Dr. Hogg, are mentioned only incidentally, yet one cannot read these pages without discovering that this life was laid down for Egypt.

Dr. Hogg was a man of vision. Long years ago when he was opening a school in Assiut, with just four boys he had a vision of the college and theological seminary for the training of teachers and ministers for Egypt. Before his death he saw 338 students receiving a Christian education in an attractive college building. He had a vision of a self-supporting, self-propagating church. He lived to see the realization, in measure, of this vision. After twenty years of labor in Upper Egypt there were fifty-five preaching places and 1,842 "who had deliberately taken upon themselves vows of allegiance to Christ."

Before the Student Volunteers had taken as their watchword, "The world for Christ in this generation," Dr. Hogg was talking about this very thing. He believed that the right kind of Christians could carry out Christ's plan for the world in a comparatively short time. At one time he wrote, "I believe the millenium is now (nay, has been always) within the reach of the evangelistic labors of one generation of Christians, who have learned like Paul, to live, not to themselves, but to Him Who died for them and rose again." I believe also that this will be accom-

plished only when pastors learn that their duty is not only to feed the flock, but to see to it that each member is put to his proper work and kept at it." And again he wrote to the Earl of Aberdeen, "I have always felt that the ultimate success of our work in a missionary point of view will depend not so much on the *number* as the *nature* of the churches gathered or planted by us. ***Both here and at home the growth of Christ's Kingdom is checked and thwarted by the failure of His subjects to realize that the very thing in which the great difference lies between them and other men is this—that others live to themselves, while *they* live 'not to themselves, but to Him Who died for them and rose again.' Oh, for an Evangelistic Baptism all over the Church! Then in one short generation would the kingdoms of this world become the Kingdom of the Lord and of His Christ."

The story of Dr. Hogg's life is full of charm. The Egypt of yesterday in which, and for which he labored, is graphically pictured. The stories of shipwreck, of the Prince's wedding, of persecutions, of an encounter with robbers bring out the romantic side of the pioneer missionary's life.

One is impressed with the wonderful versatility of Dr. Hogg, with his great capacity for work and his unflagging energy. "Devotion to a great cause makes a great life." So it proved in the life of the Master Builder on the Nile.

The life history of Dr. Hogg was written by his daughter, Rena, at the request of the Missionary Association of Egypt. It is charmingly written and holds the reader's deepest attention from beginning to end.

Missionary societies will do well to secure copies of this book for Sabbath School libraries or for private circulation. Such an investment will bring rich returns in the quickening of interest in the work in the Valley of the Nile.

Friends, 1st, Wilkinsburg	150.00	518.85																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																														
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PAYMENTS ON PARSONAGE LOANS: Third, Seattle, Wash., \$58.86; West Side, Mounmouth, Ill., \$83.25; Emporia, Kans., \$138.75; Rock Island, Ill., \$75.00; Spirit Lake, Idaho, \$44.80; Assiut, Egypt, \$442.00; Allison Park, Pa., \$41.63; McClellan Heights, Davenport, \$24.98; Oklahoma City, Okla., \$25.00; Canon City, Colo., \$50.00; Oakland, Cal., \$25.00; Third, Portland, Ore., \$52.97; West Allis, Wis., \$50.00; Omdurman, Sudan, \$194.25; Whittier, Cal., \$26.50; East Mansfield, Ohio, \$10.00; North, Allegheny, Pa., \$77.70; Ewart, Iowa, \$19.43; Baynton, Ohio, \$10.00; Woodruff Ave., Indianapolis, Ind., \$30.00; Rochester, Pa., \$77.70; Lincoln, Neb., \$75.00; Brookings, S. D., \$41.83; Oklahoma City, Okla., \$25.00; Waterloo, Iowa, \$15.00; South Omaha, \$25.00; Canton, Ohio, \$69.38; Trenton, Ohio, \$69.38; Albion, Iowa, \$69.38; Middletown, Ohio, \$98.00; Fairhill, Philadelphia, Pa., \$54.00.

RETURNED ON LOAN INVESTMENTS: Rev. T. L. Scott, \$112.35.
 •Legacy, Miss E. D. Brown. Girls' Boarding School, Tanta, \$237.50; Dormitory, Frenchburg, Ky., \$195.00; Bed, Henderson Hospital, \$50.00.
 Total disbursements, February and March, \$32,590.46.

MRS. J. B. HILL, Treasurer,
 5630 Bartlett St., Pittsburgh, Pa.

In the June number you will find The Home Mission Special also
 Editorial Report of Spokane Convention---68 pages.
 In the July number you will find Reports of the Years' Work of the
 Women's General Missionary Society---100 pages.

Subscription Price for Women's Missionary Magazine---ONE YEAR ONE DOLLAR.

STUDY FOR THE MONTH.

JUNE—THE CHILD AT WORK FOR CHRIST.

"I must be about my Father's business."

Luke 2:41-49. Matt. 11:25, 27. Matt. 21:14-16.

Roll Call—Name of a trained native Christian at work for Christ.

Topics for Study.

1. Book Review—Daughters of India. Mary Campbell.
2. Sketches of children trained in Mission Schools who have become noted workers.
3. The training necessary to prepare the children of Christian lands to meet the needs of the "World Family."

"IN RED MAN'S LAND."

Missions to the Red Man.

1. Pioneer missionaries to the American Indians: Roger Williams, John Eliot, Jonathan Edwards, David Brainerd.
2. The Indian as a human being, his rights, his needs. Have these been sufficiently regarded by Christian people?
3. Protestant Denominational Missions: Baptist, Congregational, Friends, Methodist Episcopal, North and South, Moravian, Presbyterian, Protestant, Episcopal, Reformed Church in America.
4. Undenominational Christian Effort.
5. Special study of the work of the United Presbyterian Church among the Indians.
6. To what extent has the Red Man accepted Christ?

HOME MISSIONARIES

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Rev. H. T. Jackson, Warm Springs, Ore.
 Rev. W. A. Matthews, Simnasho, Oregon.
 Rev. D. A. Cooper, Tama, Iowa.
 Miss Ora E. Haft, Tama, Iowa.
 Send donations of clothing or fruit to Warm Springs, Oregon. Post office address, Warm Springs, Ore.; Freight, Mecca, Ore., Oregon Trunk R. R.; Express, Mecca, Ore., Oregon Northern or Great Northern Express Co.

CITY MISSIONARIES.

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 Miss Elizabeth Hamilton, (Croatian), N. S., Pittsburgh, Pa.
 Miss Mary A. Workman, Akron, Ohio.
 Mrs. Mae Daugherty, Pittsburg, Kans.
 Miss Edith Warnock, San Antonio, Texas.
 Mrs. F. C. Metcalf, (Mutes), Portland, Ore.
 Mrs. A. W. Coates, Washington, D. C.
 Miss Clenore Ribet, (Italian), Pittsburgh, Pa.
 Miss Anna DeSantis, (Italian), McKeesport, Pa.
 Miss Irma G. Allen, Culver City, Cal.

MOUNTAINEER.

Rev. Albert Greer Weldler, Ph.D., Frenchburg, Ky.
 Mrs. Albert Greer Weldler, Frenchburg, Ky.
 Miss Bertha Houston, Frenchburg, Ky.
 Miss E. Margaret Rodgers, Frenchburg, Ky.
 Mrs. T. E. Crooks, Frenchburg, Ky.
 Miss Clara Ferguson, Frenchburg, Ky.
 Miss Mary Mead, Frenchburg, Ky.

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 *Bristol, Tenn.—Rev. F. W. Woodfin.
 Cleveland, Tenn.—Rev. J. L. Cary.
 Riceville, Tenn.—Prof. W. P. Ware.
 *Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.
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 Townsville, N. C.—Prof. W. E. Williams

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA.

Miss Roma Beatty, Appointed 1909 Sialkot City
Miss Minnie E. Beatty, Appointed 1912 Sialkot City
Miss Lois Buchanan, Appointed 1910 Gujranwala
Miss Mary J. Campbell, Appointed 1884 Pathankot
Miss A. Laura Cleland, Appointed 1903 Sargodha
Miss Margaret Fehlman, Appointed 1913 ...Gurdaspur
Miss Bessie Fleming, Appointed 1913 Sangla Hill
Miss E. M. Gordon, Appointed 1893 Jhelum
Miss A. M. Hamilton, Appointed 1902 Rawalpindi
Miss L. B. Hamilton, Appointed 1908 Zafarwal
Miss Nancy Hadley, Appointed 1904 Zafarwal
Miss Winifred Heston, M. D., Appointed 1910 .Sargodha
Miss Jeanette Hopkins, Appointed 1912 Khangah Dogran
Miss Flora Jameson, Appointed 1903 Sangla Hill
Miss Mary Kyle, Appointed 1904 Pasur
Miss Olive Laing, Appointed 1912 Gurdaspur
Miss Mary A. Lawrance, Appointed 1893 ...Rawalpindi
Miss M. E. Lawrance, Appointed 1909 Pasur
Miss Mary E. Logan, Appointed 1891 Jhelum

Miss Elizabeth McCahon, Appointed 1875 ..Sialkot City
Miss E. W. Maconachie, Appointed 1909 Pathankot
Miss L. A. McConnell, Appointed 1902 Lyalpur
Miss R. A. McCullough, Appointed 1879 ...Gujranwala
Miss Mary R. Martin, Appointed 1890 Sialkot City
Miss E. J. Martin, Appointed 1896 Pasur
Miss Fanny C. Martin, Appointed 1895 Rawalpindi
Miss Henrietta Moors, Appointed 1898 Sialkot City
Miss Jean Morrison, Appointed 1895
Miss J. P. Simpson, M. D., Appointed 1902 Jhelum
Miss Nannie J. Spencer, Appointed 1894 Lyalpur
Miss Ruth Warnock, Appointed 1913 Sialkot City
Miss Marie White, M. D., Appointed 1886 ..Sialkot City
Miss Dora Whitely, Appointed 1911 Zafarwal
Miss Cynthia E. Wilson, Appointed 1875 Madhopur
Miss Rosa T. Wilson, Appointed 1886 Madhopur
Miss Ethel Wilson, Appointed 1913 Sialkot City

HOME ON FURLOUGH FROM INDIA.

Miss Emma Dean Anderson, Appointed 1881, Point
Marion, Pa.
Miss Hazel Bennett, Appointed 1909, New Wilmington,
Pa.
Miss Laurella Dickson, Appointed 1897, Tarkio, Mo.
Miss Lena Brotherston, Appointed 1906, Gilbertsville,
Mass.

Miss Henrietta Cowden, Appointed 1905, Quaker City,
Ohio.
Mrs Alice McClure, Appointed 1897, New Wilmington,
Pa.
Miss J. E. Martin, Appointed 1906 Pittsburg, Kans.
Miss Josephine White, Appointed 1884, New Castle, Pa.
Miss Kate A. Hill, Appointed 1896.
Miss M. M. Wilson, Appointed 1904

EGYPT.

Miss A. B. Atchison, Appointed 1904 Cairo
Miss Mary E. Baird, Appointed 1913 Tanta
Miss E. M. Barnes, Appointed 1911 Cairo
Miss Carrie Buchanan, Appointed 1893
Miss Leota Cabeen, Appointed 1909 Alexandria
Miss Anna B. Criswell, Appointed 1904 Assiut
Miss Ella Downie, Appointed 1913 Luxor
Miss Ruth Margaret Eddy, Appointed 1914
Miss Helen J. Ferrier, Appointed 1900 Luxor
Miss Minnehaha Finney, Appointed 1894 Tanta
Miss Elsie French, Appointed 1909 Zagazig
Miss Davida M. Finney, Appointed 1914
Miss Rena Hogg, Appointed 1896 Assiut
Miss Alfaretta Hammond, Appointed 1904 ...Beni Suef
Miss May Holland, Appointed 1913 Tanta
Miss Isabel Hosack, Appointed 1912 Tanta Hospital

Miss Roxie Martin, Appointed 1901 Cairo
Miss Olive T. Mason, Appointed 1912 Alexandria
Miss Anna McConnaughy, Appointed 1903 Cairo
Miss Eula McClenahan, Appointed 1908 Alexandria
Miss Carol McMillan, Appointed 1906 Tanta
Miss Marion Paden, Appointed 1902 Beni Suef
Miss Mary M. Pattison, Appointed 1912 Cairo
Miss Nellie C. Smith, Appointed 1911 Tanta
Miss Margaret Smith, Appointed 1872 Cairo
Miss A. Y. Thompson, Appointed 1871 Cairo
Miss Sadie Thompson, Appointed 1913 Assiut
Miss Ida B. Whiteside, Appointed 1913 Luxor
Miss Ruth A. Work, Appointed 1904 Assiut
Miss Laura Walker, Appointed 1904 Alexandria

HOME ON FURLOUGH FROM EGYPT.

Dr. Anna Watson, New Athens, Ohio.
Miss Lois McCracken, Appointed 1912, Pittsburgh, Pa.
Miss Margaret Bell, Appointed 1901.

Miss Mabel B. Dickey, Appointed 1912.

Miss Roe Williams, Appointed 1911

SUDAN.

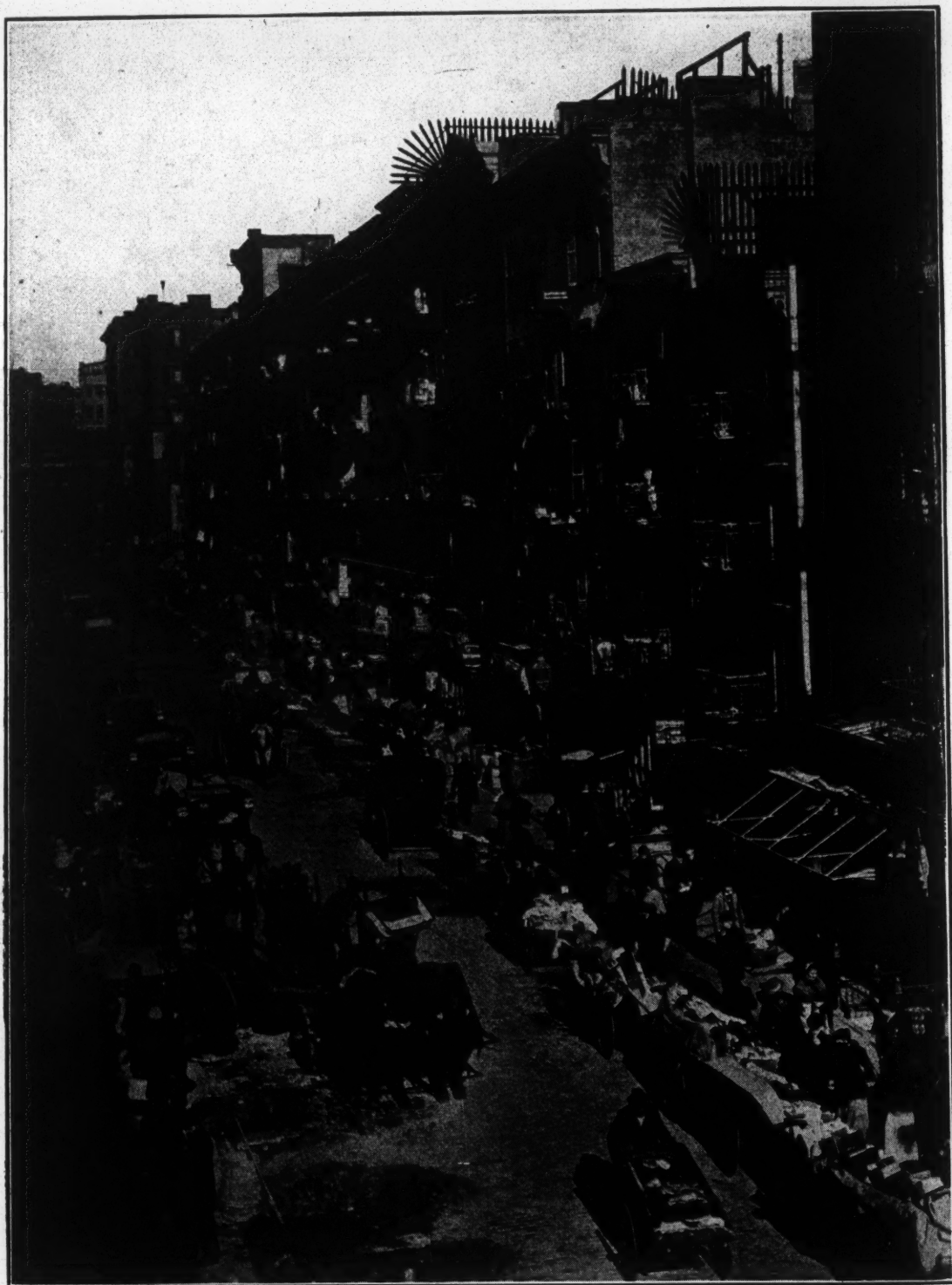
Miss Fannie G. Bradford, Appointed 1907, Khartum
North.

Miss Elsie E. Grove, Appointed 1912 ...Khartum North.
Miss Sarah Isabella Dight, Appointed 1914

Address All Letters Care American Mission.



“My mother’s dead, an’ the p’lice says, ‘Move on, there!’
an’ I’m so hungry.”



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LIFE ON THE LOWER EAST SIDE, NEW YORK.

Note the push cart and the great tenements. Many children sleep on the fire-escapes at night—while the rooms are rented for sleeping purposes to strangers.